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Editorial

THE RECORDER has repeatedly drawn attention to the vital nature of the evangelistic enterprise in relation to the work of Christian missions. It is one of the compulsions of missionary service that in all its branches the preaching of the Gospel of Jesus Christ as the Saviour of mankind, must have a chief place if missions are to be justified from the New Testament standpoint. "Other foundation can no man lay." All who study the problems of the needs of the non-Christian peoples of the world will recognize that varying forms of work and differing methods of approach are required in order to gain the end in view, but the motive is and must be that which sent out the first apostles of our Lord—the proclamation of the good news of salvation.

The establishment of communities of people united by the bond of faith in this Gospel and the beginning of a corporate Christian life evidenced in the growing church of the land, naturally changes the form of duty laid upon many missionary workers. Their field of labour becomes more circumscribed and their work intensive. The Christian communities claim their service. But, should it happen that in the changed form of service there appears any consequent slackening of devotion or depression of evangelizing zeal, the deadening of the life of the community they serve is almost inevitable. The evangel-

istic earnestness of the missionary worker, wherever and however he may serve, is still his supreme and living testimony to the faith he professes.

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THE old question as to the respective advantages of a dispersion or a concentration policy in mission centres is

An Old Question.

necessarily raised by every generation of missionaries. On the one hand, so vast a field, so much to be done; the more points of attack, the greater the expectation of success; if the ideal of one foreign missionary to so many thousand Chinese be accepted, ought we not to go where these thousands are? For if we permanently remain at a distance, multitudes will never hear of us. Given a moderate area, a field can be intensively worked, but a mission station which might dominate a county (*hsien*) would be lost in a group of prefectures (*fu*).

Against this there is the view that the best work which missionaries can do for China is not found in an effort to convert the whole nation—this must ultimately be effected by the Chinese themselves—but in establishing centres of light. The truest missionary activity is many-sided and involves the labours of many workers. No modern army would try to occupy a country with isolated and unsupported picket posts. There must be a well-maintained and fully-equipped series of garrisons.

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THE normal mission station in China ought to represent evangelistic, educational, medical, and other forms of Christian activity. There should be a *group* of workers

Equipment. so that the illness or the absence of one may not paralyse his department; a thing which so often happens in individualistic stations. Physical health, mental freshness, spiritual sympathy, all demand fellowship and each is often sacrificed by isolation to the detriment of the work.

Moreover, how can the Christian churches of the West be expected to cover the immense non-Christian world with a network of foreign mission stations? Such an ideal appears largely to ignore the advent and perhaps rapid development of the independent native churches. The native Chinese prejudice against a foreign religion is undoubtedly emphasized by the pervasive and ostentatious presence of its external signs.

The less obtrusive these can be made, the better for the work. Hence a smaller number of efficient stations is better than many weak ones. Let them be well organized, definitely related to their neighbours (however distant), equipped with training-schools of every sort, each preparing a little army of those who shall eventually enter into our labours and win China for Christ.

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Is the foreign missionary in China as keen as he might be to forward the development of the evangelistic impulse as an interdenominational force? How much possible power is held in solution through our unhappy divisions, even when we are not having our special ecclesiastical tenets in mind? Why do we not find in every one of our large Christian centres an organized band of evangelistic workers from all the churches, standing by each other's work, united by a common impulse and a common service, advancing by the aid of all and for the help of all upon the common foe? Is it not because we have not yet given to our fellow-workers a big enough vision of either their task or their opportunity? Our forces need uniting for the sustenance of a regular and continuous evangelistic campaign. Spasmodic outbursts of evangelistic zeal, promoted by external forces, not only fail to meet the need of the church in a heathen land, but are in their very fact an arraignment of our normal standards of work. The missionary enterprise cannot allow evangelistic effort to become an occasional factor of the pyrotechnic kind and still expect missions to thrive. It is our duty to let our Chinese co-workers see that the narrower forms of mission and denominational service are the secondary and not the primary lines of Christian duty. These lines may and often do coincide, but the one can never take the place of the other. The obtrusion of our denominational instinct into the field of our mission motive is detrimental to our own outlook, but it is especially cramping in its influence upon our Chinese helpers.

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If we as missionaries are really sincere in offering the prayer of our Saviour, "That they all may be one," shall we not be willing to be *undenominationalized*? That is a long word, but pregnant with grave meaning, and it is the road that leads

Exit Denominationalism.

to that prayer's fulfillment. But unless we are prepared to answer in the affirmative, if we are Methodists or Baptists or Presbyterians, or what not, shall we not be praying "that they all may be one" by being brought into our denomination?

We are led to these questions by observing in the home papers that while a great deal is talked and written about union and federation, etc., while the churches do seem to be drawing nearer each other, and while a few denominations have been eliminated by coalescing with others, yet nevertheless the number of denominations is gradually increasing, and it is also true that the number of Societies represented in China is also continually being augmented. It is a question, then, that we do well to ask ourselves. Just what is involved in the prayer of our Lord? To what extent am I prepared to commit myself to a policy that would eventually take the name of *my* denomination off the list? For if Christ's prayer were truly answered there would be no more denominationalism. This may seem rank heresy to some. But is it?

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IN the establishment of Christian churches in country towns throughout China, how far is it wise and right for money subscribed for missionary work to be devoted to the erection of buildings of a foreign nature for the purposes of Chinese Christian worship? How much trouble accrues to the Christian community through the enmity raised among officials and people by the supposed aggressive development which a foreign building, erected under foreign supervision, and with foreign money, expresses, is only too well known. This difficulty, however, is one which the progressive habit of the Chinese in regard to buildings will in time obviate. The greater difficulty remains.

**Foreign Church
Buildings.**

As a matter of policy, it may seriously be questioned whether already too much along the line of direct financial support is not being done in behalf of the Chinese church. The great need of the church in China is for an equipment of men—not bricks and mortar. For institutional work useful buildings are necessary, and where these are gathered in missionary compounds it is natural that missionary societies should provide them, but for these societies to proceed with a policy of sustentation in the matter of buildings is

unnecessary as well as impolitic. For, given a sufficiently large number of members in any centre the Chinese Christians, if the root of the matter is in them, will themselves set about the necessary preparations for a place of meeting. Our business is to encourage growth, and the time has surely come when, as a general rule, the communities of Chinese Christians may be expected to look after their own needs in the matter of places of worship. Certainly if they are not ready to provide at least a proportionate share of the cost of the new church building, it is no part of the duty of the missionary to use home funds for the purpose of making up for their shortcomings.

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It has been interesting to watch the progress of the Laymen's Missionary Movement in the home lands. Much,

**The Laymen's
Missionary Movement.**

perhaps too much, was expected from it in its incipency, as with all the wealth which was at the command of

those who seemed so interested, it was hoped that the depleted treasuries of our various Boards and Societies would be replenished and a large margin furnished for much needed expansion. And while it is true that some of the home Societies do show largely increased incomes during the past year, yet it is also true that no such large additions have been realized as was contemplated by the more sanguine. The Movement is not without its good effects, however, and it is to be hoped that by a systematic education as to the great needs of the mission field and the unexampled opportunities for a wise investment of funds, there may result a continuous and ever increasing outpouring of wealth, based on an intelligent study of the needs of the various mission fields and the joy there is in ministering light to those who sit in darkness. We are pleased therefore to see that a campaign of education is being planned by the Laymen's Missionary Movement in the United States, lasting from October, 1909, to April, 1910, leading up to, and culminating in, a great National Convention to be held in Chicago, May 3rd to 6th, 1910. President Taft will give the opening address at the Convention to be held in Washington. At one of the preliminary Conferences, held for devising ways and means for carrying out this campaign, it was decided by the missionaries present that "We ask our colleagues, both

native and foreign, all over the world, to join in prayer to God for His guidance and blessing upon the campaign and the Conventions." We feel sure the missionaries in China will heartily respond.

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OUR correspondence columns for this month contain a kind and interesting letter from Dr. J. C. Gibson relating to the forthcoming Edinburgh Conference and our friendly criticism of some of its provisions. A further study of the names

given in the list of the members of the various commissions confirms us in that criticism. For instance, we have failed to recognize the name of one *missionary on field service* amongst the members of Commission No I. The names of many missionary secretaries are given, and it is in this probably that the explanation of the difference in figures between Dr. Gibson and ourselves consists. When we referred to missionaries in our criticism the thought was of missionaries in being, and the absence of the names of well-known missionaries on service still strikes us as a notable omission and one which will appear when the results of the Conference work are recorded. Practical experience of the existing situation and the present need would be of immense benefit in collating and preparing the material which is in the hands of the Commissions for publication. Twenty men of Dr. Gibson's actual and up-to-date experience of the mission field and its problems would, we believe, have added very considerably to the efficiency of the Commissions.

We hasten to state, however, that if in his definite experience of its preparatory work Dr. Gibson is led to conclude that the Commissions are sufficiently representative *from the point of view of the field*, our note of protest is at once stilled. The needs of the Conference are again commended to the prayers of our readers.

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THE sway which China holds over the hearts of those who have settled here and who have worked in close contact with her people is happily and most effectively illustrated in two of the contributors to this issue of the RECORDER. The united years of Christian service in China, represented by Drs. Martin

*Missionary Service
and Old Age.*

and Graves, amount to *one hundred and twelve*. Is there any other form of service in the wide world which can advance such striking proofs of unshaken, life-long devotion to the cause of an alien people as is evidenced in the careers of distinguished missionaries? We think not. The constraining force of the love of Christ for men is a sustaining as well as a compelling power. China has been especially blessed in the number of missionaries who have completed their jubilee of service in the land of their adoption. The contributions of our veteran leaders, too, illustrate how wide is the field of service for Christ in this land. Though holding very different conceptions of the service to which they are called, and occupying widely separated points of view, they nevertheless find their common centre in devotion to Jesus Christ. Each in his sphere has proven his faith by works which no man may gainsay and which are a living apologetic, and, to-day, their minds are keen and their hearts as eager in the cause of Christian missions as they ever were. It is a privilege to be able to present to our readers the thoughts of our aged and honoured brethren.

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THE Far Eastern world has suffered a severe blow in the death of Prince Ito. Korea has lost the one statesman above all others among the Japanese high administrators who was the advocate of a pacific policy.

Prince Ito. Many Japanese have considered that the policy of Prince Ito in that land was over mild, and in the Japan papers his administration has been recently criticized upon these grounds. This wicked assassination is a piece of crowning folly. It is to be hoped that Japan will be able to prove her high mindedness to the world by refusing to be betrayed into anything like a policy of repressive revenge in Korea. The critics of her action there are already numerous and the eyes of many nations are upon her. May the spirit of God guide her at this juncture!

Meanwhile it is one of the chief tributes to the effective work of Prince Ito's life that while Japan will feel his removal severely, other capable men are ready to take his place. *He accomplished his work.* A man of knowledge and understanding, he entered into the ideals set forth by the world's highest minds, and though not a disciple of Jesus Christ, still held deep sympathy with the principles of truth and brotherhood taught by the Gospel. The cause of true religion has lost a consistent and valued friend.

The Sanctuary

"The effectual fervent prayer of a righteous man availeth much."—St. James v, 16.

"For where two or three are gathered together in my Name, there am I in the midst of them"—St. Matthew xviii, 20.

The weary ones had rest. the sad had joy
That day: I wondered *how*!
A ploughman, singing at his work, had
prayed,
"Lord help them now!"

Away in foreign lands they wondered *how*
Their single word had power!
At home the Christians, two or three, had
met
To pray an hour!

Yes we are always wondering, wondering
how!
Because we do not see
Someone, unknown perhaps, and far away
On bended knee.

PRAY

That the present commercial age
may be led to see spiritual values.
P. 624.

That the members of the Christian
church in China may be true reform-
ers. P. 623.

That in all preaching the Person of
Christ may be kept in advance of any
doctrine, theory or philosophy. P. 622.

That the spirit of evangelism may
be allowed full sway in the educa-
tional work of the church. P. 614.

That the reproach of slackness in
evangelism may be speedily removed.
P. 613.

For the development of the spirit
of self-support. P. 628.

That more and more the Christian
Chinese may realize the ministry to
be a divine election rather than a
secular calling. P. 613.

That Christian parents may appre-
ciate the honor God confers on them
by calling their sons to the ministry.
P. 618.

That missionaries may so faithfully
and effectually teach their Chinese
students for the ministry that the
latter may be prepared to help who-
ever comes to them. P. 619.

That there may be found none of
that slackness in the intellectual life
that leads to niggardly efforts in
spiritual work. P. 620.

That the ministry in China, both
foreign and Chinese, may so know
the fear of the Lord as to be able to
persuade men. P. 613.

That it may no longer be true that
the ministers lack conviction and are
mechanical in their work. P. 614.

That in the training of church
workers the spiritual side of their
natures may not be neglected for the
intellectual. P. 615.

That there may be such a really
strenuous spiritual life in the ministry
as will prevent isolation and surround-
ings to prevail over it. P. 614.

For a greater completeness of men
and equipment in the theological
colleges. P. 621.

That no missionary may ever set
an example of slackness, and that no
missionary may be so lacking in sym-
pathy as to be the cause of slackness
in his Chinese co-laborers. P. 616.

That neglect of Sunday School work
may be a thing of the past in China,
and that you may do your part in
making it so. P. 608.

That every member of the church
may be a member of the Sunday
School, and that the Sunday School
may never cease to be an effective
evangelistic agency. P. 607.

That China may become a land of
three dimensions. P. 639.

O Lord our Saviour, who hast
warned us that Thou wilt require
much of those to whom much is
given; grant that we whose lot Thou
hast cast in so goodly a heritage may
strive together the more abundantly
by prayer, by almsgiving, and by
every other appointed means to ex-
tend to others what we so richly
enjoy; and as we have entered into
the labors of other men, so to labor
that in their turn other men may
enter into ours to the fulfilling of
Thy holy will and our own everlast-
ing salvation. Amen.

GIVE THANKS

That in Christianity is found the
Person who is needed by men every-
where to inspire enthusiasm and
kindle devotion. P. 622.

That the defence of the Gospel on
its own merits is now the work of
the church. P. 631.

For the new spirit manifest among
the Chinese church workers. P. 628.

That the Chinese clergy have come
into their own as co-laborers of the
missionary. P. 632.

For the spread of Sunday Schools
throughout the world and the good
work that they have done, especially
in China. P. 607.

For the new status of women in
China. P. 632.

Contributed Articles

The Sunday School as an Evangelistic Agency

BY DR. J. DARROCH

WHEN Robert Raikes opened the first Sunday school in Gloucester in 1780 his aim was to gather in the little children who were playing unkempt and ragged in the gutters of his own city.

The movement spread, as we know, all over England, America, and the Continent of Europe, and in these latter days has reached the utmost ends of the earth. But as the churches took control of the work for the young its distinctively evangelistic character gradually changed. The Sunday school became a nursery in which the children of the church were tended and trained for lives of Christian usefulness; the Sunday school, like the church, became respectable and the unkempt and ragged children played as before in the gutter. Other agencies—The Ragged School Union, The Foundry Boys' Religious Society, and the like—were formed and resolutely tackled the problem to which attention had first been called by Robert Raikes in Gloucester.

The Sunday school continued to progress along the line of a training school for Christian children or children of Christians until in recent years there has come the great development of men's Bible classes—a movement fraught with untold good—in America and in Britain. In some places the watchword has been raised, "Every member of the church a member of the Sunday school." This motto is one that we could very well adopt in China, and if consistently acted upon, it would immeasurably alter for the better the character of our churches; but it leaves untouched the problem of reaching the masses of unevangelised little ones. If the Sunday school neglects them, who, we may ask, is to carry the message of Him who said: Suffer little children and forbid them not to come unto Me?

In recent years the leaders of the world's Sunday school organization seem to be harking back to the first principles of the movement. The study of the psychology of childhood has

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

immensely emphasised the importance of early training. To-day, as never before in the world's history, the Child is King. "To save a man is to save a unit," say the enthusiasts in the cause of childhood, "but to save a boy is to save the multiplication table."

When the Rev. F. B. Meyer was in China recently he spoke of his own future as being, in a measure, uncertain. He said: "What I would like to do is to take a large empty church somewhere in the heart of London and become the pastor of a children's church. I am sure I could ere long have a congregation of 4,000 children." He also instanced a well-known London clergyman who had actually given up his influential church to begin such a work as that outlined above. That a man with a world-wide ministry such as Mr. Meyer has and with opportunities of addressing everywhere great gatherings of leaders of men should yet esteem it a still greater sphere of usefulness to be the pastor of a children's church, shows how far-reaching work for the young is in the opinion of one very well qualified to judge. The report presented to the Centenary Conference (see Conference Report, pp. 289) stated that only 12 per cent. of the churches in China had Sunday schools with primary departments. In the statistical table attached to the Report of the World's Sunday School Convention, held at Rome in 1907, the figures relating to Sunday schools in China are given as follows:—

Report, pp. 357.	Sunday schools	105
	Teachers	1,052
	Scholars	5,264

These figures, I know from personal conversation, created profound surprise in the minds of Christian workers in Britain and America. I was called upon again and again to explain why Sunday school work had been so much neglected by missionaries in this country. I need not recapitulate the reasons I was able to give for this apparent lack of interest in work for the young. The figures are certainly wrong, yet they were obtained by a committee appointed here for the express purpose of collecting these statistics. If, when papers are sent out requesting information concerning their work, missionaries are either too busy or too dilatory to make the required returns, they can blame themselves only if they are misunderstood in consequence of this incomplete data appearing in print. It is not possible to give accurate figures as to the number of Sunday

schools and scholars in China to-day, but it is certain that with the better era now dawning and the passing away of the old prejudices and superstitious a new and priceless opportunity of winning the children for Christ is being presented to us.

This opportunity is very largely being taken advantage of. There are at least two Sunday schools in China with more than 1,000 scholars. There are a considerable number with upwards of 300 and very many of 50 to 100 scholars each. A large proportion of these children are heathen. Not only do the pupils acquire a knowledge of the Gospel and, in a measure, a love for the Saviour, but they carry that knowledge to their parents, and lady workers find a welcome for themselves and their message in homes which but for the little scholar and his enthusiasm for his teacher had else been barred against them.

I am permitted to give the following extract from a letter from Miss A. Harrison, C. I. M., Sisiang, Shensi, telling of a blessed revival in her Sunday school :—

"I must pass over many things and tell you of the glorious work among the children. The teachers, who have all been blessed, and one marvellously so, resolved to urge their scholars to decide for Christ and to ask those who were willing to do so to stay after the meeting, but urging was hardly necessary. In one class the response on the part of every boy but one was immediate. Several said: 'I have already accepted Jesus Christ,' and the others were all ready to do so. They did not wait for the after-meeting, but there and then got down to their knees and prayed. A touching incident occurred in a class of small boys. A dear laddie stood up before his teacher had even begun to speak to them and said with much agitation: 'I want to accept the Lord Jesus.' 'Yes,' she said, 'wait a little while, for we are going to ask all who wish to do so to stay after the meeting.' 'I can't wait,' he replied. 'I want to accept Him now.' About one hundred and twenty boys responded to the invitation to remain, and I shall never forget the sight of that room full of earnest young faces, all eager to own Jesus Christ as Lord and Saviour. They have been well-grounded in Gospel truth, so that they knew perfectly well what they were doing. After they had been spoken to, they were asked to kneel and, one by one, to offer up a short prayer, but they were in such a hurry that they all prayed together. Then one of the teachers asked all who had really accepted the Lord to stand up to say so. Nearly all must have responded. The teacher spoke to each boy separately, asking a few questions or giving a few words of advice. Some of the boys were loth to go, and asked if we would have prayer with them again. May the Lord keep us faithful to the great trust He has given us and enable us, through His grace, to lead these dear lads on to fulness of life in Christ Jesus. Many of them are well-educated and just verging on manhood. What a blessing they may become to the whole province!"

Who does not envy the workers in this Sunday school? If it is given to any of us to share in preparing the way in other parts of China for such manifestations of God's power in the lives of young lads, we shall thank God and take courage.

The Centenary Conference Sunday School Committee has now been at work for nearly a year. Its publications are :—

1. THE NOTES ON THE SUNDAY SCHOOL LESSONS.

This booklet contains the lessons for the last quarter in 1909. The earlier lessons were published monthly. It is issued in Mandarin and Wên-li. The book is printed on good white foreign paper. It extends to over 60 pages and has several illustrations. Each lesson in the



Size $7\frac{1}{4} \times 5\frac{1}{2}$ ins.

book contains : (a). The text of the lesson from the Revised New Testament. (In next year's Lesson Notes this will be omitted, as several missionaries have complained that the inclusion of the text in the book induces those who have it to use it to the exclusion of their Testaments.) (b). The golden text. (c). The daily Bible Readings of the International Bible Reading Society, which are arranged to give help on the subject of the lesson. (d). The aim, or gist of the lesson expressed in a sentence or

two to show what is the chief thought to be impressed on the minds of the scholars. (e). Historical notes on the names of persons and places found in the text. (f). An introduction connecting the lesson for the day with what has gone before. (g). An exposition of the text. (h). Question for the class.

This is the teacher's booklet. It is written for those who can read the Bible easily. Some inexperienced missionaries have put the book into the hands of untaught catechumens and have been disappointed that they profited so little by it. That was a mistake; the book aims to help well-instructed Christians and pastors or evangelists who have had no theological training. To get the greatest good from the book the missionary would do well to have a weekly teacher's class, which should be attended by all who take any part in teaching in the Sunday school, by the older scholars and by the leading Christians in the church. The Lesson Notes could be used as a text-book in this meeting and the teaching should be on

conversational and catechetical and not all on hortatory lines. It should be emphasised that the book is an aid to Bible study, not a lazy man's substitute for it.

It may seem to some that too much space in the Notes is frequently devoted to the historical and exegetical analysis of the text and too little to exhortation. But this is done of set purpose. The lessons are invariably taken from well-known passages of Scripture, which have been expounded time and again in the hearing of those who are teachers. If we can put these men in possession of the historical facts of the lesson and an exposition of what is really difficult, they are well able to supply the exhortation themselves. It cannot be too strongly insisted on that no teacher should refer to the book when actually engaged in teaching. He is to study the lesson and come prepared for his work. No teacher teaches all he knows ; it is not necessary that he teach all the book contains.

The following testimony is from 'Tsinghoufu: "You will be glad to know that your S. S. Lessons are being much appreciated and used here, though not for the purpose you intend. I am supplying them to all the leaders of my country stations as the basis of their teaching in the church, for which these men are so poorly equipped." Needless to say we were very glad indeed to hear of this and the more glad because these are precisely the men the Lesson Notes are designed to help. A copy should be in the hands of every Chinese preacher so that—if he used the book conscientiously—he would be equipped to preach one good sermon every Sunday in the year. The price of the booklet is 17 cents per annum, post paid.

2. THE LEAFLET.



害受前士力勝在羅傑

「我這人，生來就愛讀書，從小就讀四書五經，長大後，又讀些詩詞，這都是些死書，有什麼用？不如讀些新書，學些新學，這才是有用處。」

他這話說得，倒也有理。但我們想想，他這人，生來就愛讀書，從小就讀四書五經，長大後，又讀些詩詞，這都是些死書，有什麼用？不如讀些新書，學些新學，這才是有用處。」

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One of these ought to be given to every scholar in the school. The leaflet for the next Sunday's lesson should be distributed at the close of each session of the Sunday school. It contains: (a). An illustration. (b). The golden text. (c). The text of the lesson from the Revised New Testament.

Size 11 X 9 ins.

(d). International Bible Readings for the week. (e). The gist of the lesson in three or four numbered sentences. (f). The questions which the teacher will ask the class. The price of these leaflets is purposely being made so cheap that they may be freely given to the scholars. Fifty cents will purchase ten sheets for each Sunday of the year. The illustrated sheets may of course be used as tracts as well as for their primary purpose in the Sunday schools.

3. PICTURE CARDS.

This year we issued picture cards containing the illustration, the golden text, and the lesson questions. As these contained nothing that is not to be found in greater fulness in the illustrated leaflet they will be discontinued. We are preparing instead a series of cards with coloured floral and picture borders. There will be twelve cards in the first, which will be the "I am" series. Each card will contain a text and on the back a Bible passage or may be a hymn illustrative of the text. As, for instance, one card will have as the text, "I am the good Shepherd, etc.," and on the back of the card will be printed the twenty-third psalm. Another, "I am the bread of life," and on the back of the card, cognate texts. The price will be 5 cents for the set of twelve, and they may be used as monthly reward cards for attendance, attention, conduct, etc.

Prizes.—the Religious Tract Society, London, is prepared to give grants of books as prizes to Sunday schools as soon as we are ready to make use of them. The chief difficulty is that there is such a lack of suitable children's books in Chinese. Something is being done in the preparation of these, and we hope that we shall ere long be able to remedy our poverty in this respect.

Lastly, nothing has given greater pleasure to the Sunday School Committee than the freedom with which their efforts have been criticised and suggestions offered for the improvement of the literature produced. Such criticisms will be welcomed in the future as in the past, and when we have succeeded in making our Sunday schools more nearly what they ought to be and what they are capable of developing into, we shall have taken one big stride towards our goal—the evangelization of China.



Tablet erected to the memory of Mrs. A. P. Lowrie by the non-Christian residents of the city and suburbs of Paotingfu. Beneath the English lettering are the names of over one hundred representatives of the merchants and gentry, and names of adjacent villages which wished to be represented.

1850

1850

1850

Evangelistic Slackness in the Chinese Ministry

BY REV. W. HOPKYN REES

I. WHAT is the true evangelistic spirit? It is that which moves men to tell forth the Gospel, to make Christ known as the peerless and sole Saviour of the world. Its source is a personal sense of the worth of Christ as the fountain and giver of everlasting life to any and every man that believeth. It needs a vision of Christ which will reveal the human need and the divine provision, and a consuming love for souls and a passion for their salvation. It comes from within, implanted by the Spirit of God, a gift which neither pedigree, education, nor training can bestow. There is a legend of a saint's vision of a band of friars standing around Jesus in heaven. Noticing that the lips were stained crimson, he asked the meaning of it, and the Lord replied: "These are the preachers of the Cross, for the story of my redeeming love only comes with power over lips that are red with my blood." It is this consciousness of union and communion with God which gives a man his mandate as preacher. Thus the ministry of the Gospel is not a secular calling, but a divine election. To have an interview with God is to undertake service for God. No one comes out of His presence without an appointed task. We enter His courts as suppliants and come out as ambassadors. Knowing the fear of the Lord we persuade men.

II. Is there any slackness in this service? Has this spirit declined in China? No one who has had any knowledge of the condition of the churches will deny this is so, and in North China there is no gainsaying the statement. It has been discussed in conference, admitted by missionaries, recognised by native brethren, and mourned by all as a very real and depressing symptom of the spiritual life of the churches. We magnify God for the strong Chinese, who refuse to sell their birthright for a mess of pottage, who will not and cannot be allured by worldly gain, and for all who remain steadfast in spite of subtle temptations and evil portents. But, taking the whole of the field, it can be safely said that there has been a falling off in evangelistic zeal. Some excuse it by saying that the claims of the church are so multifarious and the outside demands so many that little time is left for direct evangelistic effort. Others are so preoccupied with school and college

work, and the various calls of secular life, that the evangelistic spirit is at the ebb. This is probably true, but it does not cover the whole ground, and there can be little excuse even for these excuses, for unless through all branches of educational and church work the spirit of evangelism is allowed full sway, all will end in the most disastrous failure from the highest standpoint. The golden candlestick will be as useless as common wire if the unadulterated oil of truth and grace is not kept burning unwaveringly.

We repeat that some have fallen from their first love. They have removed their hands from the plough, and the furrow is unfinished. They preferred to return to Thessalonica rather than remain in Rome.

III. The root of the evil may be found in what has just been stated, but some branches have sprung from it.

(1). Some never had the true spirit. They became preachers to please parent or friend or to get a living; they were employed because no others were forthcoming, and the missionary failed to detect the merchant beneath the cloak. Some were trained, either in a haphazard fashion by the local missionary, or in a school of the prophets, where any were welcome owing to the pressing needs. They had a knowledge of the Bible and its contents, but all the time they missed the impelling force of a vital union with Christ. Their ministry lacked conviction, and was mechanical. The driving power was money, friendship, or ambition. They did not *bind* the sacrifice to the altar, only laid it on, or they had no sacrifice to offer and no altar before which to worship. They slackened and fainted. The pulpit is a place for settled convictions, and the man must live his sermon before he preaches it, make his experiences before he makes his message. His message should be the vocal expression of a string in his heart, touched and tuned by Christ.

(2). Some who had it have lost it. 1. There was no strenuous personal spiritual life; the isolation was sapping their little strength, the surroundings were sordid and depressing, so they lost heart. Their faith was not firmly founded on Christ, but on an amalgam of worldly motives and intellectual assent to the Gospel. Mental training is a necessity, but it is not the chief factor, and some hearts are sore to-day because of this mistake. 2. Some were fettered by material needs. There is much poverty in most Christian families, and the

ministry has not always been adequately remunerated, so that many of the evangelists are only too familiar with pawnshops and have little, if any, money to purchase helpful books, or to give away in charity. There is a difficulty here which must not be overlooked, for it is a question still to be settled, Who is to pay, the Chinese church or the foreign organization? But the fact remains that grinding poverty has been the lot of very many, and the carking care in trying to keep the family respectable, has driven out the vigour of soul. Many young men are being kept out of the ministry by the discouragement received from parents, who covet worldly goods and social standing for their sons, but who see clearly that the ministry is not a lucrative post. Theoretically in most missions no higher salaries should be paid to headmasters and doctors than to ministers, but in practice it is not always so. Several men, trained in the missions, have drifted into government, or other secular employment with higher emoluments. Hence some parents, who are in the service of the missions, will not suffer their sons to enter the ministry; knowing the hardships of life from a financial point, they are unwilling to allow their sons to suffer in the same way. These persons revolt in bitterness of soul, hemmed in and held down by poverty and drudgery most exasperating.

(3). Some suffered loss during training. They started out full of vigour and with a determination to serve the Lord valiantly, but the training they received was predominantly intellectual, the spiritual side of their natures was neglected, and they lost touch with the true evangelistic spirit. They got heart disease, lassitude set in, they became unfruitful, and then were content even with being unfruitful, so that the keeper of the vineyard was grieved. The greatest malady of the soul is coldness, and the clammy hand of worldliness and materialism throttles the soul's aspirations. Principles of Christian morality had not become a settled and unchanging habit in the lives of these men, and they were not rooted and grounded in love for Christ; they loved His dowry, but did not love Him. They knew speculative philosophy, but that alone is a very feeble preparation for religious work if the thrill of love, instinct with the living pressure of God's tenderness, is strange to the heart. Education may do much for a man, but cannot make a man, much less a preacher. To education must be added a vital union with Christ and a persistent communion with God.

These men kept on for a time, but failed to keep on keeping on. Their training is responsible to a great extent.

(4). Some grew slack because of lack of sympathy on the part of the missionary. We need to love men so as to use them to the highest good. Some workers have been reminded so often of their shortcomings that they begin to feel that their only ability is to fail, not that they fail to try, but they fail in trying. Some preachers have been wounded by the missionary simply through want of courtesy. The reprimand was just perhaps, but unjustly administered, and the preachers felt aggrieved. To deal with men who have only recently emerged out of heathenism needs patience and tenderness, besides firmness and frankness. The staff in the hands of the prophet's servant failed to bring the life back to the dead lad, but when the prophet breathed on him with eye to eye, hand to hand, heart to heart, he was resurrected. We are members of one body, and to pain another member ruthlessly and needlessly is to pain the head.

(5). Another cause of the slackness is the slackness of the missionary himself. Is it not true that some missionaries are doing less evangelistic work than they did? Is it not true that there is less of this old-fashioned work being done to-day in proportion to the number of foreign missionaries now on the field than used to be done? This is partly due to the multiplicity of calls on the missionary's time, unknown in former days. Churches have grown in number and the area of activity has been extended. Hence church organizations and the affairs of the converts, and the many new forms of Christian effort, have combined to reduce the time allotted to direct evangelistic service. All this may be an inevitable condition, and I do not suggest that the missionary is always at fault, but such apparent slackness on his part gives an excuse to his native associates for being likewise slack, though the reason given may not always be adequate or correct. There is no doubt that much heat has escaped amid the revolving machinery.

IV. If the case is as above stated, the ministry is on its trial, and we should carefully gauge the changing conditions of the people and the times. Though preaching the Gospel is a permanent institution, it has peculiar perils which thwart and cripple the preachers. What are some of the remedies?

(1). The churches should be made to feel their responsibility. It is in the churches that the men are called, and they

should be made to realize how very important it is that only suitable men should be selected. It is the church that should call them, and not any family conclave or friends' council. The men chosen should be of undoubted moral worth and earnestness. These gifts should be strengthened and made vital by divine grace; an ability to see clearly the essential truths as they rest, layer upon layer, in God's Word and how they affect men; wisdom to select sections of truths and set them forth before the souls of men in a way adapted to the several measures of understanding and moral state of the hearers; a gift to use words which reveal and do not conceal thought, not to tickle the ear, but to thrust into the heart and there open a way to pour in the spiritual contents, filling every crevice of the soul till it is transformed into the image of Christ; a complete dependence on the Spirit of God and a determined allegiance to Him, who alone can make the teaching effective, and a strenuous passion for the salvation of men, which can never be denied an outlet. The standard is high, but the gift to find such men, or the germ of such service in men, is the secret of a powerful ministry. Sometimes the gift, like the eaglet, is retiring and timid, apt to hide in the nest, but when tilted or wooed out of the nest and made to realise its powers, becomes like the eagle which John saw, flying swiftly and unwearyingly in the heavens, unresisting and victorious. To seek out such is the duty of the church, and to find such is her glory and recompense. We are right in believing that the colt will be set free when the Lord hath need of him, that Moses will be marching to his place of duty when the tale of bricks is told, and that the scythe will be burnished when the harvest is ripe.

(2). There should be greater stringency in selecting men. In addition to what has been written as to qualifications, preachers should first prove their aptitude as spiritual guides. In Wales young men have to undergo a prolonged test before being admitted into the theological college. This test includes their character as Christians, their ability as preachers and their gifts as leaders. It continues for several months in the church of which they are members, and, later, by neighbouring ministers and churches, and, whatever literary or intellectual ability the candidates may possess, their application for admission to a theological college must be supported by the testimonies of the ministers and churches. In China we cannot yet attain to Western standards, but we should work

towards such a goal and make the conditions of entrance into the ministry more strict.

(3). Parents should be made to appreciate the high honor which God wishes to place upon them by calling their sons to the work of the ministry. Schools should be made to feel that the chief joy outside of heaven itself is to be found in sharing the travail of the soul of Christ. A persistent appeal should be made to parents and scholars to this end, in the hope that God's voice may silence that of Mammon.

(4). Preachers should be freed from unnecessary anxieties concerning material things. The true preacher may well have much care, but it is not well that he should be care-worn; the care or cure of souls is divinely appointed, but the care-worn are made so by anxieties about the family exchequer oftener than not. We should extend to all a liberal sympathy and aim to make their burdens as light as may be. To get good out of men, we must see good in men. The carping, hypercritical spirit depresses the worker who has aches to bear unknown to his foreign colleague. The sword becomes corroded by the miasma of worry. Anxiety saps the nerve force and weakens the muscle, so that the little hill becomes a high mountain. Hence it is of prime importance to show deep and real consideration for our Chinese brethren.

(5). Younger workers should be associated with more experienced ones for a time, so as to gain knowledge and get guidance. The help of such may be the turning point in the lives of some young men who, thereby, will be saved from stumbling and coldness.

(6). Provision should be made to secure spiritual nourishment for isolated workers, who are far removed from the helpful influences of a large centre. They should be gathered together, periodically, for conference, and special efforts should be made, at such times, to add to their spiritual stature.

(7). During training they should be kept in very intimate touch with all forms of evangelistic effort, so as to conserve and nourish the evangelistic spirit.

(8). Missionaries should be consistent leaders in evangelistic work. Let the real aim of the missionary radiate through all his work and all things else be made subsidiary to it. The native associates will be glad to follow such leadership and will be nerved and guided by it. The malign and disintegrating influences to which immature minds are subject will

be arrested and annulled by such example and the time-honoured formularies will throb with life. We are like electrical induction coils; we can get well charged by being brought into contact with another coil already charged.

(9). The Lord of the messengers is their Saviour. Whatever agony of soul may mark the steps, these steps dawn into revelations if the attitude of the soul is towards God. If we make room for all the penetrative influences of God's temple our earnestness will be as deep as our charity will be generous. We should seek the north gate, facing whirlwind, cloud and fire, and also seek the south gate, breathing gentler airs and more gracious charities; to all these God bids us enter. Then we shall never again consider the thorns and scorpions when we see, after patient travail of soul, the flock secure at folding time. Thus the urgency of prayer to God's Spirit, for ourselves and our Chinese colleagues, becomes a palpable thing. Paul planteth, but he must go to God for the plants. Apollos watereth, but he must go to God for the water. Hence all is of God, and when the missionaries, the parents, the scholars, the churches, and the theological seminaries are all permeated with the spirit of unswerving consecration in the sacrificial service of Christ, sighing because of slackness will be turned into song, for then God will have no hired servants, as His work will be done by His sons; God's ship will have no passengers; all will be members of the crew.

V. I touch upon another aspect of the problem with some diffidence, but pressure of conscience compels me. It is this: Beware of the dead hand in the training of our preachers. When a speaker at the Shanghai Conference pleaded for honesty in teaching a full-orbed Gospel, a brother, sitting near me, exclaimed: "Thank God I want nothing but the Gospel of my father's days." I once heard a missionary of saintly character depict the punishment of Confucius in the other world! A Chinese pastor of thirty years' standing, when appealed to recently by a young scholar from a government school on the question of evolution, was struck dumb, admitting that he had never heard of such a thing. I trust we are all filial in the sense of venerating the banners so strenuously and faithfully carried by our forebears, but we should not forget that some inscriptions on some of those banners may be changed without doing injury to the banner itself. Some flowers droop, not because of age, but by reason of dust from

the tramp of a myriad feet, but a shower of rain washes and revivifies them. Some Gospel truths have suffered because of the dust of battle, but showers from heaven cleanse them and make them more divine. Are we loyal to Christ *if* we deliberately thrust aside the fuller light which has come and hug ourselves in the twilight? Is it not our sacred duty, in training men for the ministry, to give them the *assured results* of honest and devout examination into the canon and the history of the Bible? We should refuse to traffic in vague hypotheses or trade in tentative theories, but most assuredly the horizon of God's truth has been made more wide and lustrous during the last quarter century. Eyes have been clarified and divinity has been found in crannies little suspected before of holding such treasures. At least some of these results rest on foundations as solid as those of the hills of God. Young men to-day in China, as a result of the revival of learning, are rubbing their eyes and are catching the sounds of new voices. Are we honest to the students, who are emerging to the fuller light, if we refuse to help them in their quest for something better than an unprogressive and sterile conception of truth? They see men as trees walking; is it not our duty and privilege to anoint their eyes so that they may see men as men, trees as trees, and truth as truth? God's pathway is marked by progress in the realms of science and nature with their teeming discoveries by man and revelations by God. We dishonour God if we refuse to face honestly the discoveries made by religious thinkers in the realms of things spiritual. Slackness in intellectual life leads inevitably to niggardly efforts in spiritual work. The dead hand holds within its palm decay and disintegration. It behoves us to take note of the sure trend of sane and devout theological thought and not fasten our doors with ropes of steel or barbed wire. It is to be feared that some of us, either intentionally or unwittingly, conceal what God-fearing experts have placed before us as if it were a stone and not the very bread of God. I deprecate a wild and incautious presentation of things about which there is still uncertainty in the minds of holy and cultured men, whose care for the ark is unceasing. I do not plead for an abandonment of old truths, *per se*, for truth is undying, which neither fire of critic or sword of enemy can ever destroy, but I do earnestly plead for a due recognition of the definite results of the enquiry of other minds equally holy

and cultured. The diamond is still the same, though the lapidaries have cut new facets and the stone presents new phases of beauty. There are some eternal verities, essential truths, to which we must cling with indomitable tenacity, but there are different modes of expressing the truth by which God makes manifest His onward march. These should be made the common inheritance of all leaders in the church of the new China now upon us. Our feet are still on the rock, even as our fathers' feet were, but its rugged surface has been found to hide many a floweret unknown or unnoticed twenty or thirty years ago, which are aflame with God and do not weaken the rock. We have taken the tree of life, chopped off its branches, cut up its trunk, and tied them up in well assorted bundles, duly labelled, and have placed them on our shelves in what we are pleased to call "Bodies of Divinity." Then we take them down, rattle their joints in the hearing of our people and say: This is the tree of life. But the men who know how God makes trees say: No, this is not the tree of life, for God is not the God of the dead, but of the living, and they cry out for the tree planted in the paradise of God with everlasting life throbbing in its fibres, ever-verdant leaves on its branches, the fruit of which is for the healing of the nations.

Hence it is preëminently desirable that our theological colleges should be as complete as possible with the most up-to-date and perfect equipment in men and methods and with the highest ideals. For this we should pray unceasingly, labour mightily and plan wisely.

What Saith the Master?

BY DR. R. H. GRAVES

IT goes without saying that we all wish to see China regenerated, improved, uplifted, saved. The only question is, How is this to be best accomplished? Some, like Mr. Sheppard, would have us change completely our present methods and depend on mass movements and modern philosophy; others may be satisfied with what has been accomplished by past methods; others again would depend chiefly on education.

May it not be best to study the methods of the Master? If we wish to see now the results accomplished by the first preaching of the Gospel, is it not our wisest plan to see by what means these results were secured?

In Luke xxiv. 46-49 we have the plan of campaign proposed by the risen Savior—the charge given to His servant by the Master. In the book of Acts we see how chosely Peter and Paul carried out these directions. Let us notice these points for a while.

I. The Charge.—This consisted of five points.

1. *The subject of their preaching*, a suffering and risen Savior, “that the Christ should suffer and should rise from the dead on the third day.” We are to preach a man, a person, and not a doctrine, a theory, or a philosophy. In all ages men are ready to follow a leader. Soldiers will follow a Napoleon even to the snows of Moscow; a Washington, though with bleeding feet they camped at Valley Forge; a Lee, though it involved privation and even defeat. Men need a person to inspire enthusiasm and kindle devotion. And what a leader Christianity offers men! Jesus the Christ stirs up our deepest emotions. He appeals to the most powerful motives that can influence men—our sympathies and our hopes. The fact of a divine being suffering for us, and being a vicarious sacrifice for our sins, will touch the hardest heart. I remember once explaining “the just for the unjust” to a Chinese soldier; he at once exclaimed: “Do you mean to say He suffered thus for *me*?” As I assured him it was so, he said: “I never heard of such a thing before.” But “He rose from the dead.” To preach the cross without the resurrection is to preach a mutilated Gospel. The apostles were sent forth to be witnesses of Christ’s resurrection. (Acts i.) This inspires hope as nothing else can; we belong to a triumphant cause; suffering it may be, but in the end *victory*. Thus the Gospel is adapted to call out all the soldierly qualities in a man. If sympathy appeals more strongly to womanhood, triumph appeals to manhood. Men need not a theology, a philosophy, but a man, a life.

2. *What were they to preach?* A duty and a reward, “repentance and the remission of sins in His name.” Self-humiliation on man’s part and free grace on God’s part, but nothing apart from Jesus. If there was nothing pleasing to the human heart in the duty enjoined, there was an appeal to the deepest human need in the promise. What lies at the base

of heathen rites and ceremonies, leads men to make costly offerings, to long fasts and asceticism, but a sense of sin and a desire for its remission? He is but a poor student of human nature, who ignores consciousness of sin. The storms of passion and excitement, and conventionalities, may sweep over the surface of the ocean, but at the bottom of the sea lies the pearl. The overlying strata of thought may conceal the vein of precious metal, but it is there. Hence Paul says "commending ourselves to every man's conscience in the sight of God." The pity of it is they do not know "in His name," "neither is there salvation in any other." The true physician seeks to remove the cause of the disease and not merely to doctor the symptoms; the true reformer seeks for the source of the evil in a nation. While in full sympathy with the palliations as far as they go he knows while the hidden evil remains no real change for the better is accomplished.

3. *The field.* "All the nations." While they were to go into all the world, they were to proceed from near to far. In Acts i. 8 we have the same direction stated more specifically: "in Jerusalem, in all Judæa, in Samaria, and unto the uttermost part of the earth." The book of Acts shows how exactly the apostles carried out this divine order, neglecting no part of the field.

We need not dwell on this point, as all missionaries acknowledge it.

4. *The method* by which Christ would have the work of evangelization accomplished, "witness-bearing." Men have sought to make men Christians by other methods, as by force of arms, as Charlemagne in the middle ages; by the overshadowing influence of a state church with its emoluments and immunities; by human eloquence and social influence; but witness-bearing follows the divine command and the apostolic example. Men want facts, the present age calls for reality. The most powerful motive for moving men is a powerful fact attested by trustworthy witnesses. Hence the results of the preaching of the apostles—the sincere, earnest testimony of sincere, truthful men. This involves two things, the earnest words of a man who feels that he has been entrusted with a divine message, and the consistent, self-denying life of the witness. Men must have confidence in the witness before his testimony will accomplish anything. This is a difficulty we foreigners have in China. It takes time for men

to understand our motives ; even our own countrymen often fail to understand us. A commercial age is slow to see spiritual values. While our message is unwelcome to the natural man, and our motives misunderstood by those around us, it is not strange that the progress of Christianity seems slow. But a better day is coming, our motives are becoming appreciated, and some are beginning to think of the reality of our testimony. Simple witnessing by word and by life is more than ever needed, as the ground is better prepared for the seed of the truth. The means may be various, but the oral proclamation of the word must never be neglected.

5. *Divine help*, or shall we not rather say divine empowering? I am glad the August number of the RECORDER has emphasized this truth. To neglect this is to neglect the source of success. This power will certainly be given, for it is the "promise of the Father" if we on our part "tarry" for it. Just here is the source of too much of our weakness. If we run before we are sent, or are busy before we receive the "power on high," we must not be surprised if we accomplish little or nothing. The apostles gave heed to this part of the Saviour's charge and realized the blessing in its fulness at Pentecost. This was the secret of their success (Acts ii.). Acts xiii. shows us how the Holy Spirit chose and "sent forth" His servants. There is a tendency nowadays to get "away from God." Authority is shifted from God to the human consciousness and the divine transcendence disregarded under the plea of the divine immanence. This weakens the force of the message, for back of it is only "I feel this" instead of "thus saith the Lord."

II. Let us see now how this charge was carried out. In the Acts we have sketches of five addresses of Peter : At Pentecost (ii. 12-36), after the healing of the lame man (iii. 13-24), before the Sanhedrin twice (iv. 10-12 and v. 29-32), and to Cornelius and his company (x. 34-45). It is interesting to see how closely he followed the program of the Master. "Beginning at Jerusalem" he proclaimed a crucified and risen redeemer and repentance and the remission of sins "in His name," being empowered by the Holy Spirit.

So with Paul when before Agrippa (xxvi. 9-18), at Antioch (xiii. 27-42), at Thessalonica (xvii. 1-3) and in his summary of his preaching at Corinth (1 Cor. xv. 1-11) he showed how he was imbued with the words of the Master. When before

Jews he, like Jesus, quoted the Old Testament, "opening and alleging" that they were fulfilled in Christ. It is true that when before purely Gentile audiences, as at Lystra and Athens, he accommodated himself to his hearers, but even here, when not interrupted by his audience, he preached Jesus and the resurrection, and urged men to repentance and faith in Christ for the remission of their sins.

Of course, if anyone rejects the authority of the Lord Jesus these words have little force. If any think that changed conditions authorize them to substitute methods of man's devising or to recur to mediæval methods we must let them try their experiments. But they must not blame others for waiting to see the results of such experiments while we have the record of the success of the apostolic method of following the instructions of the Master.

Conversions En Masse

BY DR. W. A. P. MARTIN

THE present is an epoch in the growth of modern missions. In India and the Farther East the church has spent centuries in winning a handful of converts. They have come by ones and twos confessing their faith; in India under the ban of caste, in China under the frown of the government—literally "following Christ without the camp, bearing His reproach."

But has not the time arrived for a bolder and more comprehensive movement when nations rather than individuals ought to be the object of the church's strategy?

In India our missions enjoy the favour, and so far as education is concerned, the coöperation of a Christian government. The atrocities of the Sepoy rebellion, in which the political jealousy of Mohammedanism joined hands with the exclusiveness of Hindu caste to expel the foreigner, convinced Great Britain that her chief enemies in that quarter are ignorance and superstition. A Christian queen took possession of the vacant throne and assumed the title of Empress of India. The narrow views of a trading company were abandoned in favour of a policy befitting an empire which stands for the education of its wards as well as for the rights of its people.

In India therefore the movement *en masse* has fairly set in, and some missions are adapting their methods to the new conditions. In China the new conditions, though not less clearly marked, are of more recent origin, and missionaries appear slow to avail themselves of such advantages.

The Boxer outbreak of 1900 was the exact counterpart of the Sepoy mutiny, and the Chinese court repeated the folly of the Mogul Emperor by casting in its lot with those fanatics, with a like result of forfeiting the throne, a penalty which was only averted by the clemency of the powers. Instead of dividing a conquered country or installing a new dynasty, they chose to reinstate the fugitive court. The consequence has been an awakening of the national mind and a succession of reforms unexampled in the history of the world.

Missionaries were alarmed by a tendency to adopt Christianity *en masse*, and through fear of admitting the unworthy, or seeming to sanction crime, they adhered to their old methods and carefully scrutinized the conduct of each candidate before administering the sealing ordinance, lest the purity of the church should be corrupted by an influx of unworthy members. If I were to illustrate their attitude by the use of a cartoon I should draw a picture of the blind Polyphemus feeling the fleeces of his sheep one by one, lest his cunning enemy should be crouched on the back of some of them. I might indeed go on to turn old Homer's story into a profitable allegory by showing how the devil, like Ulysses, escapes detection by attaching himself to the *belly* of the sheep rather than the back.

But to be brief. Our shepherds are not blind; a wide field is open to their vision, in which are numerous flocks besides their own—all the property of one Master. That other flocks by tens of thousands be brought to feed on the hills of Zion ought to be the desire of every loyal heart. But how is this larger policy to be applied in practice?

To speak of one thing only I answer, 'by a wholesale administration of baptism.' It might have the effect of bringing whole families, entire clans, villages, or districts, to break the bondage of their old creeds and to commit themselves to a better doctrine, however imperfectly it might be apprehended.

In all popular movements there is danger of reaction. As in a floating dock, the rising tide should be freely admitted, but care should be taken that it shall not flow out with the

next ebb. Our Lord has expressly left a place for the exercise of broad-minded, indiscriminating discretion, in His parable of the net cast into the sea, the separation of whose contents "good and bad" was reserved for other hands.

The three thousand baptized at Pentecost included Ananias and Sapphira. The four thousand baptized in one day by Titus Coon in the Hawaiian Islands included a mass of untaught heathen, but they were pledged to forsake darkness and to seek for light.

In present usage baptism is the last of three stages; the first and second being those of enquirers and catechumens. Might it not with great advantage be made the first by the wholesale baptism of families and larger groups? Peter acted on this principle in the case of Cornelius, and Paul in that of Lydia. Let us exercise the same confidence, believing that wherever the head of a family or clan is converted, "salvation has come to that house."

The field for subsequent teaching and training would thus be vastly enlarged and the process greatly simplified, while the growing masses of new converts might be expected in the freshness of their zeal to exert an irresistible influence on the community to which they belong. Entire communities will then come forward, impelled by a variety of motives, of which the shame of being stigmatised as "heathen" may not prove to be the least effective.

The Chinese Preacher

BY REV. J. C. PATTON

THE phrase "New China" is almost trite already. We have the new church as well as the new political and commercial life. In no department of our mission work, unless it be the educational, is this new spirit felt so much, probably, as in our evangelistic work.

After a furlough absence of over a year certain impressions are made upon one which might otherwise be lost. We have set down a few of these impressions which associate themselves with the native preacher. We confine ourselves to the native preacher merely in order to establish a limit in an otherwise limitless field.

I. The Chinese Preacher is finding himself.

There is a new spirit manifest among our preachers. Speaking generally, in the past the preacher has been content to view himself as a salaried employee of the mission, from whom certain work was expected in consequence of his training and his salary, with a reasonable degree of devotion to duty. He feared to digress from the old trodden paths, partly through inclination, and partly through unwillingness to assume responsibility or to incur the possible displeasure of the Muk-Sz should his undertaking fall short of success. Moreover, with his constituency new things were not popular. It required too much nerve strain to venture anything new and incur opposition in the doing, or risk ridicule in case of failure. The result of all this was a subservient plodding along old well-worn paths at a pace carefully calculated to insure the preacher's favorable standing and the preservation of his own precious face before his people.

Now, however, this is changed. On all sides the people demand the new things; indifferently sacrificing the old, hoary as they may be with tradition. Under this influence from without our preachers have discovered new powers within themselves. They, in many cases, have discovered that the various suggestions and methods taught them in their theological training were not so fantastic or useless after all. They are discovering the fact that they have some methods and ideas not in the possession of their people. In the new ways they can move among the students of the new schools and hold a position of some prestige.

One result of this discovery is that more than one of our preachers has just "found himself." I know a preacher whose methods and schemes for creating interest and developing the work of his chapel have surprised us by their unique character—in some instances amused us as well. However, though it strike us in some cases as of doubtful wisdom, we rejoice and encourage him, for it all goes to show that he has begun to do what we have desired all along—use his own brains and ingenuity.

With one preacher it has taken the form of the development of the church's self-support, to be attained fully within five years. With another it has run toward schools; he has three in connection with his chapel. Each man is doing good

work and getting results, though working along his own peculiar lines.

To afford an outlet for this new ambition to strike out on new lines we have made a carefully prepared map, formed a circle of a certain radius round each chapel, studied the market centres and villages within that circle, thrown upon each preacher the responsibility for the spiritual care of his circle, promising reasonable financial aid ; and told him to go ahead. Already results are beginning to come in. One of our preachers has arranged to care for three different chapels. Another proposes two preaching places besides his city chapel. A third proposes to care for two market centres. A fourth, for the time being a free lance, took literature and spent some time in each of four market centres, in two of which we will probably open chapels within a year.

It is planned in certain cases to organize Sunday Schools in the homes or shops of Christians in neighboring villages, to which willing workers, under the general direction of the preacher, may go each Sunday afternoon.

At one chapel ten or more members accompany the preacher each Wednesday evening at 6 o'clock to one of a half-dozen villages or convenient points in the city, where an open air Gospel service is held. The attendance varies from 10 to 100. On the Sunday evening following, the preacher revisits the place, accompanied by a few singers, where he again preaches while the C. E. Society is in session at the chapel.

One of our theological students while on probation, possessing some musical ability, has been employed at various chapels in coaching the preacher's organ playing and in organizing the younger members into a "choir" for better music at the services.

Almost any one of these methods of work would have been left untried by our preachers a few years ago as too great an innovation or too impracticable.

II. *The Preacher and the Church.*—Self-government and Self-support.

Here we have an echo of the self-government spirit abroad in the land. Fortunately, so far as known in our parts, this spirit of independence has taken no objectionable forms, but has had a healthy effect upon the church. The preachers have had their ambition aroused to seek ordination as pastors. The

people feel that the old bogey, loss of foreign financial aid, must give way before the new spirit of independence; that the church must keep pace with the independence of spirit shown in commercial and political affairs; that the church, lining up with these developments, must prepare for early self-government.

The organization of the new Presbyterian Church in China has been timely.

Locally each of our chapels has chosen two deacons; two chapels have two elders each in addition. These were installed in form, and considerable importance attached to their office.

The self-supporting movement has taken different forms. The Yeungkong city chapel has secured subscriptions for the year sufficient to cover all its work. The Muiluk chapel has well under way an accumulating fund which in five years will afford an income sufficient to cover all expenses, when ordination for its preacher will be asked. Either of these plans should work. The former is somewhat Western and open to all the difficulties which accompany its working in the home lands. The latter is more akin to the Chinese methods, and will probably be more successful in practice, though not in keeping with our ideas of individual repeated free-will offerings. In other parts we have heard of a gradually reducing scheme of mission aid being employed. So far as I am aware it has never been tried in South China.

In some cases a moving factor in all this is the church's desire to secure whom it will as its preacher; in others the ambition of the preacher himself for the enlarged standing and influence of the pastorate. On the whole it is but an expression of the times; seeking new things. Just why, no one knows quite clearly.

III. *The Preacher and his Preaching.*

Here a marked change is evident. Five years ago I said to our theological class: "Your style of preaching ten years hence will be very different from what it is to-day. Now you need but unfold and explain the simple Gospel to willing receptive listeners; then you will need to meet questions, disputings, and doubtings; 'ready always to give an answer to every man that asketh you a reason for the hope that is in you.' Now the Gospel has nothing to contend with save native idolatry and the natural evil of the human heart; then

it will have to contest the ground with all sorts of 'isms' and religious fads, to say nothing of false doctrines."

But one half of those ten years has passed, yet any evangelistic worker knows already how the prophecy is coming to pass.

How often in earlier years you have heard the preacher proclaim that all the world outside of China worships one God, has one religion, etc. Now, however, every preacher and practically every Christian knows all too well of the many divisions, contentions, sins and sorrows of the outside world. They are being driven more and more from their old way of viewing Christianity as a national affair, the possession of Western lands, the secret of their success, etc.; driven to a new line of apologetics, the defence of the Gospel on its own merits, its effect upon the individual heart and life, evidences near at hand. This is a change for the better.

On all sides there is evidence of loss of the earlier foreign prestige. Eight or ten years ago, before I could speak the language, I used to sit on the platform as the magnet, drawing the crowds, while a native preacher preached. To-day both he and I must resort to attractions—musical, pictorial, etc.—to draw our hearers. We have become common-place enough. It has of late been a source of great surprise to us how my wife can travel with me in parts where, so far as known, no foreign woman has ever been, with scarce a passing notice taken of her presence.

Our preachers too are losing the old prestige which a superficial foreign contact once gave them and are being forced to study to regain and retain their position. The common possession of the government school students everywhere, their Western learning, eclipses his limited stock completely. Having lost this, which was once, to some extent, compensation for some lack of native learning, he is forced to seek a new standard of training and study.

Our Yeungkong station has just adopted a graded preacher's examination scheme. It covers six years and carries with each examination an increase of salary; no other increase being allowed. The examinations include, besides Biblical and theological subjects, a wide course of reading of current literature with approved periodicals and the ability to play the organ. Text-books are conditionally supplied free a year in advance. The examination is to be held by three

men, other than the missionaries in charge, in connection with the annual meeting of Presbytery. The preacher is thus early brought into relation with Presbytery and the wider workings of the church.

A month or more of instruction at some central point each year, in addition to his individual study, completes the scheme.

Texts with suggested analyses or outlines are occasionally passed round to each preacher, who in turn submits some sermon outline which he thinks especially good.

IV. *The Preacher and Women's Work.*

Whether due to the demand of the Chinese woman for notice and the consequent recognition of her claim by the men of the new China, or to other causes, there are certainly signs of a silent revolution in woman's status in all our evangelistic work.

Three years ago there was in our Kochau field absolutely no provision for women's attendance at any of our services except Sunday noon, and even then miserable provision in but two of our older chapels.

This year at almost all of our services in every chapel women have been in attendance. In one case the women occupy the pews of one side, the men of the other, with nothing to separate save the middle common aisle.

Better still, however, is the attitude of the preachers toward the women. Not long since most of our preachers—honesty, we fear, compels us to admit—would have considered it beneath them—a condescension at least—to address a body composed of women only. Our preachers to-day are devising all sorts of means for the care of women's work. Three chapels have girls' schools; one has also a Sunday School with upwards of forty women and girls; while on Mrs. Patton's dispensing days a preacher delivers a carefully prepared talk to the women patients while in waiting. Every one of our preachers to-day wants a trained Bible-woman to work among the women of his field.

V. *The Preacher and the Missionary.*

Once the preacher was the employee of the missionary; to-day he is the co-laborer. The change has not been in the missionary; at least not wholly. It is one of the effects upon the preacher of the changing times.

The change too *is*, in some sense, in the missionary. As we saw in our first point the preacher is finding himself, and consequently sees himself in a new relation to the missionary in charge. This the missionary himself correspondingly feels. To him it is a change. He and the preacher may now discuss and plan work upon an entirely new basis with a new motive in the mind of each. He now is advisor, counsellor, friend. The preacher feels it and comes to him the more freely with the interests of his work. It is happy all round, for if perchance the missionary once was a wee bit inclined toward arbitrary decisions or dictatorial decrees, he is now deposed from his throne. Then he spake, and it was done; now he confers, gives a why and a wherefore for each step, and they together lay the matter before the Lord in prayer.

In our work a monthly report of his daily work in more or less detail with notes is submitted regularly by each preacher. Once, the preacher would have resented such as an imposition, a reflection upon his integrity. Now, he submits to it as an aid to suggestion or advice.

One of the greatest aids in the cultivation of better acquaintance with the work and workers is a residence in the various chapels. At least a week has been spent in each of our chapels; in two cases much longer periods; one being four months. For such a purpose nothing equals this plan. By taking complete charge of all its activities for the period an object-lesson in church affairs may be given which will leave a lasting impression upon the chapel group and render the introduction of better methods much easier for the preacher.

VI. *The Preacher and his Spirituality.*

We sincerely wish we might mark as great a change here as elsewhere, but fear we cannot. Here lies the "one thing needful." Men and means and methods are essential, but are by no means everything.

We sometimes feel that the setting of the house in order must precede the entrance of the Spirit, yet it is equally true that the entrance of the Spirit is a first requisite to setting the house in order.

Our preachers certainly lack spirituality of life and spiritual power in preaching. But why? This is our most serious problem. To this we have given more anxious thought and earnest prayer than to all else combined, yet the problem

remains unsolved. We believe our preachers are doing more preaching than they ever did; are expending more energy; are employing more method, thought, and care, yet souls are not being born into the kingdom as they should. Why? We know that it is not by might nor by power, but by the Spirit of the Lord, yet why has the Spirit not been with us and with our preachers? Is the fault in us their spiritual advisors? In this do we fail to lead? Have we taught them to look out only and not up? Heart searching questions such as these have been weighing upon us for months; as yet with no solution in sight.

Showers of blessing have fallen upon those of other parts; why not upon us? May we, the missionary, our preachers, our Bible-women, all upon whom falls the responsibility for any share in this work, speedily bring all the tithes into the storehouse and prove the Lord of hosts therewith if He will not open to us the windows of heaven and pour us out a blessing that there shall not be room enough to receive it. May the Lord of the harvest send such showers of refreshing upon the hearts of the workers He has already sent forth, that the ingathering of the harvest may speedily be complete.

The Educational Position in Review

BY THE REV. W. E. SOOTHILL

OUR editor asks me to write, in a Trans-Siberian Railway train, a critical estimate of our educational work in China. He requests that it be radical—or words to that effect. I am in the train and over a wheel that fails to respond to Euclid's definition of a circle, either the centre is eccentric, or the radii don't tally. I have neither book nor statistic within thousands of miles, and the railway has already exhausted my supply of criticism, for my baggage, like that of several other passengers, has failed to keep pace with the train, slow and comfortable though the latter is.

By way of a tonic, therefore, to write a eulogy of the remarkable educational work done by Protestant missions would better suit my feelings. And truly I am, and always have been, full of admiration for the work my fellow-missionaries, American and British, have done for China. I put Ameri-

can first because they have done more. When one bears in mind the meagreness of their funds, the imperfectly trained native and insufficient foreign staff, the limited nature of their general equipment, the monetary temptations laid before their financially handicapped, half-baked undergraduates, the lack of good openings for advanced students, and the indifferent interest, if not definite distrust of many of China's rulers, what one marvels at most is how mission schools can possibly have done the admirable work they have managed to do.

It would be no loss to the Chinese government, it might indeed be great gain, if it were to recognise more adequately its indebtedness to the fine body of educationists who have so loyally stood for order as opposed to anarchy. Their knowledge of history, as well as their religion, has ever set their faces against the excesses and cruelties of revolution and made them stand unflinchingly for peaceful and gradual reform. Happily for the missionary and his work his highest reward is the development of his students rather than Imperial recognition. What he reasonably deplures is that his students are disqualified from helping forward the political development of their country because they are Christians. While fully recognising the difficulty of the government in seeming to foster an alien religion by admitting its schools to the national register, he thinks that the time has come when religious equality might safely be granted,—not mere toleration, but equality.

No wise government can afford to disdain such an attitude. No just government will. And of one thing the government may be certain, namely, that the very sensible body of Christian educationists in this country are as anxious to safeguard the autonomy of the government as is the government itself. The Christian educationist is willing even to suffer, if necessary, in defence of the autonomy of China, and he would be the last person in the world to desire to draw the government into any position of conflict with contending creeds. But there is really no necessity for any one to suffer, or for the government to be brought into any difficulty. Japan has solved the question wisely. She admits to her register all schools and colleges, irrespective of creed, on condition that they accept the government curricula, subject themselves to regular inspection and give no religious teaching in the building thus licensed by the authorities, but she bars no educationist from giving religious teaching, or holding religious services in dormitories,

halls, or chapels, though in the same compound, because these are not subject to inspection. Teachers and scholars in schools thus registered have equal standing with their fellows in government schools.

In consideration of the useful work already done and now being done by Christian schools here, China might well follow Japan's lead in this respect. I think I have stated the position in Japan correctly. Such, at any rate, is the case as presented to me by leading Christian educationists there two years ago. Nor do I know of any Christian schoolmaster in China who would deem this solution of the difficulty unfair. As to the curriculum, it is true it has faults, but these have a fair prospect of early correction, and even as the curriculum stands, it could be worked at least as well in mission schools as in national schools. As to inspection—well, this might not be without value to both parties. At any rate the time is ripe for using every effort to break down mutual distrust and to induce mutual confidence. To this end the principles of our Lord require that His followers take the first step, and perhaps more than the first step. Mutual jealousy means mutual hindrance, and of one thing we may be assured that to give with both hands liberally, with no *arrière pensée*, is the best cure for jealousy. The policy of holding aloof is not good for either side.

And, now, may I add a few brief words of criticism in order to avoid the wrath of our editor in relation to the work being done in mission schools? Here my first-hand knowledge is too meagre to justify me in speaking with the vigour desired. Hence I would rather put what I have to say in question form, Is such and such being done? rather than, Such and such is being neglected.

First of all, then, I would like to ask, Is any real attempt at thoroughness being made in the mission schools of China? That up to a certain point quantity both of students and subjects may be more necessary, or rather more attainable than quality, I am willing to admit. But beyond that certain, or perhaps somewhat uncertain point the ideal ought to gain ground upon the all too real. No one will deny that a large number of young men are being taught a variety of subjects, but are there any schools which really teach any of these subjects thoroughly? It is all very well to give a multitude a general education. That may have been all that was of prac-

tical value in years gone by. It may have been all that was possible. But under changing conditions in China is that today sufficient? To stock the market with clerks or elementary and secondary school teachers is not valueless, but neither is it sufficient for China's present and pressing needs. That is why I am heartily in sympathy with any scheme—such say, as Lord Cecil's—which will enable mission schools to make the great and invaluable advance from the general to the particular, from a diffuse knowledge of a diffusion of subjects to a thoroughgoing practical knowledge of one. "Diluted omniscience" is a good thing if it but lead a man to discover how he may specialise on the line best suited to his talents.

The question is, How many mission schools are doing anything beyond giving a merely general education and remaining satisfied therewith? Missions hitherto have led the way in education. Have they now reached their climax and must they from now fall behind? I know the difficulties and the disheartening readiness with which youths with a mere surface knowledge are snapped up by other schools at ridiculously inflated salaries. But what will these men be worth when the present boom is over? And can missions afford to go on much longer creating only this class of student? Something more and far better must be done in the way of specialising if prestige and real usefulness are to be maintained. Take an instance from my own experience. On two separate occasions I have written and wired to place after place for an interpreter in physics; the only requirements being a fair knowledge of Chinese, English, and physics, and I have written and wired in vain. A similar difficulty faces me in advanced chemistry, and I know of no college that could help me in law or civil engineering.

Is it not high time, then, that mission schools took steps to advance their men to real university standards? And is it not possible to found three or four really well-equipped universities in China to be conducted in no spirit of rivalry with government institutions, but rather in coöperation with and complementary thereto; the same, if possible, being registered, inspected, and examined by the Board of Education? The government curriculum is extensive enough to give ample choice of subjects, and extra subjects might, if desirable, be added. Such universities, by accepting the government standard for their matriculating students, would set the pace

for all the other mission schools in the country, and probably for the government schools also.

While on this point may I ask, How many mission schools have adopted the government standard? It is all very well for each school to be a law to itself, perhaps modifying its curriculum to suit the capacities of its staff, but would it not be better to toe the line, in other words to fall in with accepted standards and thereby help to standardise the education of the whole country? This is what the most advanced nations have done or are endeavouring to do, and why should not mission schools cheerfully help China in her struggles in this direction?

Again, terminology is a wellnigh hopeless subject, especially in technical education, but one thing is certain that the sooner missionary educationists adopt the terminology of the Board of Education, when it has fixed on one, the better it will be for all parties concerned.* To adopt Japanese transliterations of European terms in China may appear lamentable, but if the Chinese student all over the country is using them, then is it not better to accept them boldly, even though the air must shake with our sighs? To stick to a local nomenclature handicaps no one so severely as one's students.

Another subject too much neglected in many schools and which in all schools demands careful attention is that of the study of Chinese composition. No small number of men have hitherto been turned out with a passable knowledge of most things but their own language, not to mention its literature, about which they know nothing. Even broad-minded Chinese who have been brought up under the old *régime* are beginning to look with anxiety on the decadence of *belles lettres*. They need not. It is only a temporary obscuration. But no self-respecting educationist will neglect to foster a knowledge amongst his students of the Chinese language and literature. Beauty of diction, like every other kind of beauty, is worth preserving and cultivating.

In conclusion, what is the Christian educationist's object and aim? Is it to help men get on in the world? Well, to help men on is a kindly thing to do, and we all rejoice to hear of our

* NOTE.—Since writing the above I have had the pleasure of a conversation with Dr. Yen Fu, whom the Board of Education has invited to Peking to undertake the important work of settling the terminology to be adopted by the Board.

students' successes in life. Is it to help men to enlighten and enrich their country in material things? Well, that too is a very wise and Christian office, for Our Lord's parable applies here, I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; a stranger, naked, sick and in prison and ye ministered unto me. For if physical hunger and thirst, nakedness and imprisonment, demand a Christian's sympathy, how much more does mental hunger and thirst, mental nakedness and imprisonment, the disastrous consequences of which reach vastly wider. So that if we merely help men to enlighten and save their country in material things it would be indisputably at His dictate. But we think, nay we know, that we have a nobler gift than any mere material thing to confer upon China, a power that will not only reform but recreate this people into another and larger dimension. At present it is little better than a land of two dimensions; it has length and breadth without much depth; its art lacks perspective, its music lacks harmony, its literature is not soul-stirring, its home-life lacks joy and its public life purity and power. But we have that to offer the students of this country, without which they can never enter into the deeper, fuller life. We have a splendid dynamic for them in the full and all-fulfilling conception of God as revealed by Jesus Christ. It is this power, and this power alone in all the world, which can recreate the Chinese people on a greater model, and unfortunately for them and their offspring they are still afraid of it, partly because it comes in foreign dress and partly because while they have no objection to recreation which is pleasure, they do object to re-creation which they think is pain. It is nevertheless this beneficent force that we seek by practice rather than by over much precept to instil into the lives of China's coming generation. But it is a force that will not be forced, nor do we wish to force it. So we will give what we can, with no selfish thought or grudging spirit behind it all, yet in the clear recognition that all education comes short which makes intellect without character, and that all character comes short which has not entered into the Holy of Holies.

The Late Prince Ito

BY THE REV. TIMOTHY RICHARD, D.D., D.LIT.

ON the 25th October Prince Ito was assassinated on the railway platform when arriving at Harbin, being shot by a Korean. This tragic event constitutes one of earth's most signal martyrdoms.

Of all statesmen who have influenced national policy during the last fifty years, none was greater in the world than Prince Ito. Born an ordinary Samurai, he rose by the sheer force of his gentle, inspiring genius to be second only to the Emperor himself. The marvellous progress of Japan, from being a small nation of negligible importance to the position of one of the weightiest of the world, is due to the Genro, or five elder statesmen, of whom Prince Ito was chief.

Writing for a missionary magazine we may, with much propriety, regard Prince Ito as one of the greatest practical missionaries of modern times. In 1868 he had persuaded the strongest party in Japan that it was a great mistake to shut herself up from foreign intercourse and to crucify any who professed to be Christians, with the result that the Emperor took hold of the reins of government himself, instead of the Shogun; treaties were made with foreign nations, and the cruel edict against Christians became a dead letter.

We talk much of educational missionary work. Educational work was started in Japan by Prince Ito and his colleagues and placed largely under the guidance of such noble men as Verbeck and Griffis, to whom the government went for help, and instead of establishing isolated schools here and there, as missionary societies are obliged to do for want of funds, the whole nation was put to school.

We talk of industrial Missions to help the poor to help themselves. Ito and his colleagues started technical and commercial schools in all the chief centres of Japan, and these are in full vigour to-day. By scientific training and through these schools the Genro have not only been a help to a few of the destitute poor here and there, but to the whole nation, so that to-day Japan's manufactures and commerce confer incalculable benefit on the whole nation, and she competes successfully with the leading nations of the West.

Having discovered the secret of national prosperity and put it to a practical test, Prince Ito visited China in the eighties and had a very memorable interview with the great Viceroy Li Hung-chang. They discussed the relative merits of Chinese and Western civilizations, and Ito convinced the Viceroy that Japan was right in learning from the West, and from that time on the Viceroy did all he could to reform China on the same lines as Japan had adopted, but the ignorance of the central government in Peking and the

provinces made rapid progress impossible till its successive falls of 1895 and 1900 made many in China awake to the necessity of reform which, however, they are finding to-day cannot take place without being preceded by thorough knowledge.

In the eighties, too, the Japanese Genro opened up Korea by treaty, after which the leading nations of the West followed suit in making treaties with it. If the Koreans had possessed the ability to take advantage of the opportunity of the time as Japan did, we should have been spared the sickening tragedies of that nation afterwards.

The Emperor Kwang Su and his reformers were convinced that of all men no one could be a better adviser for reform in China than Marquis Ito, as he was then called. He was therefore invited to be one of the foreign advisers of Kwang Su, and arrived in Peking for that purpose, but unhappily the Empress-Dowager had already secured control of the army, and the well meaning Emperor was powerless.

Meanwhile Prince Ito was continually growing in knowledge of the universal progress of mankind, and as President of the Cabinet he framed the Constitution of Japan, in which for the first time in history an Oriental government definitely granted religious liberty. When he was Resident-General of Korea, in December, 1908, the Prince invited about thirty Japanese, Koreans, and foreigners (many of whom were missionaries and Christians) to a banquet at his palace, after which he delivered one of the most remarkable speeches ever heard from any statesman. He said that in his frequent travels round the world he had discovered three principles of the utmost importance, viz :—

1. That no nation could be considered prosperous unless it looked after the material prosperity of its subjects.
2. That no material prosperity could last long without a moral backbone.
3. That the nations which had the strongest backbone were those that had religious sanction behind them. Therefore he hoped the missionaries would regard him as one of their colleagues!

All present were delighted beyond measure at these far-reaching principles, which revealed him to be at heart one of the most enlightened missionaries living, for it is acknowledged that the Kingdom of God cannot be established on earth without the fullest recognition of these principles.

Looking back on what he did for Japan, China, and Korea in peace and war, about neither of which we can enlarge here, we find he was one of the greatest benefactors of the human race in modern times, and missionaries as well as statesmen may ponder over his far-reaching principles with great profit. In his death the whole world suffers loss. If his peaceful and enlightened principles are generally adopted, then his death will become an incalculable gain.

Correspondence.

EVANGELISTIC ASSOCIATION
OF CHINA.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Will you please insert the following notice in the November number of the RECORDER? According to our constitution it will be necessary to have it published in that number so that we may act upon it at the Hankow meeting of the Association; a six months' interval being required between the publication in the RECORDER and the meeting at which the amendment to the constitution is voted:—

At a meeting in the interest of the Evangelistic Association, held in Kuling, August 5th, 1909, L. B. Ridgely moved that the regular meeting in 1910 be asked to consider the following amendment to the constitution: "Resolved, That Art. III., a, be amended to read as follows: 'Membership shall be open to both Chinese and foreigners.'" This receiving the approval of the above mentioned meeting and later of the Executive Committee is now published in harmony with Art. VI. on amendments and will be voted upon next April in Hankow.

By publishing the above notice you will greatly oblige the Evangelistic Association.

I am, Dear Sir,

Most fraternally yours,

FRANK GARRETT,

Cor. Sec.

"SCIENCE FALSELY SO CALLED."

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: During the past year the columns of the RECORDER have revealed to its readers the fact that higher criticism and evolution have their advocates among the ranks of the workers in this land.

Some articles in your columns now speak out with a boldness which cannot be mistaken, when formerly the teaching was more veiled.

This being the case, has not the time come for such a work as Dr. Pierson's "God's Living Oracles" to be put into the hand of every Chinese pastor and evangelist? If some one be found willing to take up this work and produce a translation in simple Wên-li and Mandarin, I shall be very glad to send a donation of ten dollars as a start to a fund for free distribution.

D. A. GORDON HARDING.

SOLFA NOTATION. TUNES INVOLVING CHANGES FROM ONE KEY TO ANOTHER.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In writing out a tune and harmonies from the staff into the solfa notation great care must be exercised when transitions from one key to another are involved. If the writer persists in clinging to the same key the result is simply ludicrous. I regret very much

to find that in the "Chinese Hymnal" prepared by Drs. Blodget and Goodrich this matter has not always been attended to. The result is that one of Sullivan's tunes is marred beyond recognition. The tune referred to is "St. Theresa," No 145. Here we have a tune where two keys—E \flat and B \flat —merge so well into each other that the effect is most captivating and gives its own peculiar charm to the tune. All is lost, for the writer, in some unaccountable fashion, contrives to write the tune throughout in key E \flat . He ought of course to have changed his key into B \flat , beginning with the words "Journeying o'er the desert" on to the end of the 8th line, "heavenward way." (The Chinese words of course are different, beginning at the middle of the 2nd line of treble 正當年富力强 and ending at the words in 4th line of treble 歡喜.) To realise the effect of the editor's production one need only strike these supposed harmonies with his fingers on the organ. The result will be that every one with a musical ear in the audience will rush helter-skelter out of hearing with their hands glued to their ears! Such a tune as St. Theresa must surely be redeemed from this unfortunate blemish or it must always remain an impossibility to every one who uses the solfa edition of this, in many respects, notable and valuable collection of tunes and hymns.

Transition work in the solfa notation is quite easy and simple, and Chinese pupils learn it readily from exercises on the modulator. But whether easy or difficult great care must be taken in transition work. To slur it over, as has been done in

this case, renders the beautiful tune a jargon of discordant notes. Either the change of key must be attended to strictly or tunes involving transitions must be left out of calculation. It is because the critic in this case thinks so much of the "Chinese Hymnal" that he calls attention to this blemish.

M. C. MACKENZIE.

WORLD MISSIONARY CONFERENCE, 1910.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I am glad to see the RECORDER in the July number calling attention in so sympathetic a way to the "World Missionary Conference, 1910," and especially glad that you have reprinted the "Call to Prayer" on its behalf. Nothing can be more helpful towards its usefulness than the united and earnest prayer of all missionaries and the members of the mission churches for a blessing upon it. The labour and responsibility of those who are in many ways preparing for it are very great, and the assurance that God's children of many races all over the world are continually upholding them in prayer will be a real inspiration and help to them.

There are two points on which the RECORDER expresses some misgivings, and I beg leave to add a few words of explanation which may tend to remove or allay them.

1. The fear that there may be no more practical result than from the great Conference held in New York in 1900. At the earliest meetings of the organising committees the view ex-

pressed by the RECORDER was taken, that unless it can be made more practical and effective it had better not be held. For that reason it was planned on entirely different lines, and the method adopted was that which has had a large measure of success in the two great conferences of Madras and Shanghai, with expansions and improvements. The early formation of eight "Commissions," each to give at least eighteen months' labour in preparation of special practical issues, was the safeguard adopted in order to avoid a mere popular demonstration, or "march-past." Following thus the plans chosen by the missionaries of the two greatest mission fields, with the improvements suggested by experience, the coming Conference is not likely to be lacking in practical efficiency.

2. The fear that the missionaries are not adequately represented on the working bodies, which is strongly expressed by saying that on the lists of members of Commissions "the representation contains the names of scarcely a single missionary." Here the good "RECORDER"—"dormitat"!

For example, I am myself serving on Commission No. II, on "The Church on the Mission Field and its Workers," and am intimately acquainted with its membership. It was composed of twenty members, of whom nine, including the chairman (British) and the two vice-chairmen (American and Continental), are or have been missionaries. It is true that some of the Commissions, such as No. VI, on "The Home Base," naturally do not require so large a missionary membership, but of the first four Commissions, which

deal directly with the great field problems, numbering eighty members in all, 24 or 25 are, or have been, missionaries in active service, and form 30 per cent. of the whole. There may be on these Commissions other missionary members, but I count only those whom I know to be so. The eight Commissions, instead of containing "scarcely a single missionary," contain close on forty missionary members, or almost double the "score" which the RECORDER suggests as desirable.

Of the rest, many are secretaries of long and very varied experience, and most of these have made extensive visits to the mission fields and have studied mission problems on the spot. Still others, like Sir Andrew Fraser and Sir Andrew Wingate, have spent their lives in India in intimate relations with missionaries and with the Indian people. The former, while Lieutenant-Governor of Bengal, was also Moderator of the General Assembly of the Presbyterian Church in India. He served for many years as an active elder in the Indian church, and frequently joined an Indian minister in the pastoral visitation of the church members.

But it should be understood that the membership of the Commissions is the least and least important part of the missionary representation. The eight Commissions have been for many months in communication with over 1,200 missionaries, collecting their views on all matters under investigation. Commission No. II. has six hundred corresponding members, nearly all missionaries or native ministers and leaders belonging to all sections of the church and to

many nationalities. To each of these detailed enquiries were sent along with an explanatory letter, and they were asked, not only to reply to the questions asked, but to use complete freedom, whether replying to some or all of the questions, or discussing other matters which had been overlooked. They were specially asked to lay stress on what their knowledge and experience might suggest as lacking in the actual work of the various fields. To these enquiries I have received replies from over three hundred correspondents, and some are still coming in. Some of the replies are brief, and many are lengthy, and together they give a most valuable conspectus of actual work, together with the ideas and suggestions of men and women in close contact with a vast variety of missionary experience. Typed copies of every reply are made for circulation among the members of the Commission, and sub-committees are working over all this material in order to bring its results in the best shape that can be devised before the Conference itself.

Finally, the Conference itself will comprise a large body of missionaries. Each church or society is invited to select and send to the Conference a number of its picked men and women in proportion to the extent of its work. The printed result of all the preparatory Commissions will be in their hands in the form of reports for some time before the Conference meets. It will be seen, then, that from the preparatory collection of material to the final dealing with it in Conference, missionaries will have, not only a large, but a preponderating representation and influence.

I hope you will be able to make room for these explanations, and that they may help to remove misgivings from the minds of missionaries in China and to strengthen the appeal of the *RECORDER* for their whole-hearted sympathy and support for the work of the Conference.

With hearty congratulations on the growing interest and value of the *RECORDER*, and best wishes for its success,

I am,

Yours very truly,

J. CAMPBELL GIBSON.

Bearsden, Scotland.

A NEW SOLUTION OF AN OLD
PROBLEM.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: When a little child is born, one of the first thoughts to assert itself in the breast of the parents has regard to the duty of educating the little one and the pleasure that there will be in watching the gradual unfolding of its powers and especially the development of its intelligence.

The necessity of education is felt more keenly to-day than ever before. Wherever people are congregated in numbers, the body politic takes the matter in hand, and naturally gets far better results than where each family has to deal with the problem unaided by the coöperation of other members of the community. In the older countries, and where the civilization is homogeneous, the school-master and the school-house are never far distant, but to-day there is an ever increasing number of those who are out on some far-flung line of pioneering

in newly opened country, or who are living a practically solitary life among the alien population of some of the older civilizations. To such families the problem of the suitable education of children is one of the most trying. Many anxious, sleepless nights are spent over it, and on account of the lack of educational facilities families are often broken up years before they ought to be.

The writer, having spent some twenty years on the mission field, has seen much of the anxieties and difficulties of others and has had difficulties of his own. No one wishes to be separated from his children earlier than is absolutely necessary, and in escaping from this horn of the dilemma he is immediately cast on the other of depriving his little ones of such educational advantage as he himself enjoyed and which seem to be only the right of the child. When therefore he saw a few months ago an advertisement of the Calvert School of Baltimore, Md., and noted at the bottom a word about Home instruction courses, he immediately wondered whether the courses offered by this institution would not present at least a partial solution of this difficulty.

It is not that the mothers of isolated families do not have time to teach, for they reserve time for that very purpose. Nor is it that they themselves lack education, for they have perhaps spent several years in the school room as teachers. The difficulty is that they are almost invariably removed far, in time, from modern pedagogical methods, are not acquainted with the most modern equipment of text-books, are somewhat mystified by the modern system of grading and

never having made a study of it, are at a loss to know how to carry on that most difficult thing, viz., home instruction.

An examination showed that the plan offered was a splendid one for people living within ready mailing distance of Baltimore, say a thousand miles. There were courses of study covering six years of work. For each year an outfit of text-books and material was furnished. A week's supply of daily lesson outlines of the specific work to be done each day, together with instructions to the home teacher, are mailed so as to reach the pupil each Monday morning. Every twentieth lesson is a written and oral test of the work covered to that point, and is to be sent to the school to be examined and graded for criticism and suggestion.

As I looked over the prospectus I could not help but be delighted with the plan and the method of carrying it out, but feared that it would be confusing and in other ways ill adapted to the needs of those living the other side of the world from Baltimore. A few days later, as I was on the point of writing to ascertain if it were not possible to obtain the whole outfit at one time, with the daily lesson outlines for a year's work, thus obviating expense and trouble, I received from the same source a prospectus of their Abridged Home Instruction Course, and on examination found that it offered the very thing I was seeking for and at a much cheaper rate.

The unabridged course is naturally the more desirable, and if the daily lesson outlines for the whole year or for half the year could be obtained at once, this arrangement would be worth the difference in price, but I am

inclined to think that since the courses and the outfit of books are in the main the same in either course, most missionary mothers at least would get as good results from the abridged course with its Manual of Instruction for the year as from the other.

It seemed to me that by asking the Calvert School to submit for examination the Outfit and Manual of Instruction for a couple of years of the course, and writing a description of the plan, I would be doing a golden rule service for very many isolated ones, so I communicated with them on the subject, and they were good enough to send me for examination the outfit for the first and for the fifth years.

There are courses of study for six years. They find that by the use of their methods, and since the teaching is largely individual, rather more can be done in the six years than is attained in the first eight years of the common school, or at least as much. The course stops short of algebra, and the grammar hardly goes beyond the eighth grade, but the general education obtained, and skill in reading and composition, would be above the requirements for grades above the eighth. It is understood, of course, that under the arrangement the teacher may extend or contract the time spent on the course according to circumstances.

The outfit for the first year includes fourteen books, four of them booklets, thirty-five Perry pictures, blank pads, pencils, eraser, etc., for the year. With this comes the Parents' Manual which, when carefully studied and digested, supplies the means for making the outfit effective. The price is \$15.00. A family

may be stationed at the mines in Korea or over beyond the Great Wall, but for this \$15.00 gold the perplexing problems of What text-books? and How shall I use them? are solved. When this order arrives the parent is as well off as if he had spent several evenings in careful consultation with an expert in education, and at some city bookstore had been able, under his direction, to buy a stock of stationery and an outfit of the latest and best school books. He is better off, for he can consult his adviser during the year as he teaches, and when the outfit of books has been properly studied, he can find out from the same source just what step to take next. The outfit of the second year costs \$16.00, for the third year \$17.00, and so on; a dollar additional each year. In a letter the head-master says:—"To missionaries using more than one set we would quote the following discount: Two or more sets ordered at the same time, 20 per cent. off. I am inclined to think that it is the "two or more sets ordered at one time" that secures the discount rather than the "missionaries." For the unabridged Course, covering a complete course of instruction for thirty-two weeks and including all books and materials used by the pupil, the fee is fifty dollars.

The first year books comprise four primers, for the simultaneous use of two of which and the use of the others for sight reading, careful instructions are given. Next come three nature study books, three story books (folklore stories, stories of myths, and old-time stories), one poetry book, one arithmetic, and four brochures of history (Washington,

Columbus, Franklin, and the Pilgrims). With this comes the Parents' Manual, a pamphlet to be sure, but carefully setting forth the methods to be used. No one with children to educate can look over this set of books and read the manual without a very keen desire to start right in. If he has had experience already, he will breathe a sigh of relief as he sees the work systematically blocked out for him.

The school recommends that one or two batches of the pupil's work, a sample of each kind, during the year, be sent to receive criticisms and suggestion and to make sure that the work is proceeding along right lines. Advice and a solution of perplexities may also be asked. The charge for either of the services is two dollars; for both at one time, three dollars.

In addition to stationery supplies, pictures, mounts, and the manual for each year, there are for the second year, 14 books; for the third year, 13; for the fourth year, 14; for the fifth year, 18, and for the sixth year, 15 books. The books of each succeeding year are, of course, larger and more expensive.

It would not be easy to review one of the manuals for instruction. It is enough to say that they explain how to go at the work, how to complete it, and how to sustain the interest of the pupil throughout.

The books of the fifth year comprise seven classics, among them the Man Without a Country, Treasure Island, Sketch Book, the Last Days of Pompeii, etc.; Histories of Rome and of Greece, 275 pages each; one poetry book, one nature study book, one astronomy, one geo-

logy, one geography, one arithmetic, one speller, one grammar, one dictionary. The books are, of course, up to date, and the best obtainable for their purpose.

The prospectus of the abridged course which I received devotes several pages to setting forth the attainments that a pupil should have in order to begin a given year's work with satisfaction. For example, to enter the fifth year:—

Age.—Pupil should be about eleven years' old.

Reading.—He should have read a number of whole books (not school books) by himself, and should be able to read with ease and expression a selection like the following in forty-five seconds or less. (Here follows a selection from Rip Van Winkle of ninety words.)

Composition and Spelling.—He should be able to write an original composition on such a subject as "A Fire" or "My Favorite Study" at the rate of fifty words in ten minutes with no more than two words spelled for him.

Grammar.—So much. Arithmetic.—So much. History.—So much. Geography.—So much.

Without giving the whole of the requirements in each branch, the above will give an idea of how explicit everything is and how readily the course may be taken up by a pupil who has been studying for several years already.

The writer hopes that the readers of this article will understand that he is not an advertiser or promoter of educational institutions, but that in writing this article he has been engaged in a labor of love. He is about to separate from his family, leaving them in the United States for two years, principally for the

sake of education. Had the proposition of the Calvert School come to his attention earlier, he might have found a less painful solution for his educational problem.

Among the names of the directors of the Calvert School

are to be found those of some of the most distinguished citizens of Baltimore. Judging from my own experience a letter of inquiry will receive the most courteous attention.

H. V. S. PEEKE.

Our Book Table.

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

By the Great Wall. Letters from China. The selected correspondence of Isabella Riggs Williams, missionary of the American Board to China. 1866-1897. F. H. Revell Co., 1909. Pp. 400.

Mrs. Williams was the daughter of missionary parents who worked among the Dakota Indians in Minnesota. These letters afford an insight into her sweet Christian character, her wonderful patience, and also the trial of faith in the many disappointments of her hopes. She left a beautiful memory and a flock of earnest, loving children, by some of whom this volume was prepared. The final chapter contains selection from the letters of her eldest daughter; who worked for a few years in the same field, but soon followed her mother. Lives like these show at what cost China is to be redeemed.

A. H. S.

The College Saint Matthew. Price 50 cents. On sale at Y. M. C. A., Shanghai.

This little work in English is issued by the C. L. S. of India, and is specially prepared by Indian missionaries of experience for the use of classes of non-

Christians, reading the Gospel under a foreign teacher. The introduction in six sections occupies 22 pages, followed by Text (R. V.), Commentary, Geographical Index, General Index. There are five illustrations. Teachers in China who take pupils over the ground in English, should get this book. It probably has a field in China, as well as in India.

Side-lights on Chinese Life. By Rev. J. Macgowan: London. Kegan Paul, Trench, Trübner & Co., Limited.

Another entertaining work on China is this handsome volume from the pen of one of the London Missionary Society's veterans. Residents in the Far East have grown familiar with Mr. Macgowan's delightful style from his contributions to various periodicals. But there is much more than mere entertainment in this book. One gets a clear insight into some of the predominant characteristics of the Chinese people, good as well as bad. The chapter on "Servants" is one of the most amusing in the volume. The illus-

trations include twelve full pages in colour by Montague Smyth that represent one of the best of the pictorial contributions that have yet been made to works on China. For a gift at the holiday season, or a remembrance at any time to a friend, this volume would be most appropriate.

P. L. C.

Things Seen in China. By J. R. Chitty. New York: E. P. Dutton & Co., 1909.

This little book, of a size convenient to slip into one's pocket, is valuable chiefly for its illustrations. There are fifty full-page pictures, stereographs for the most part, and they are true representations of things Chinese, whatever the vagaries of the letter press alongside. As to the latter there is, fortunately, but little of it. The writer has yielded to the temptation to generalize—always an unsafe thing to do when China is the subject. His attitude toward missions may be judged from the following quotation: "It may be remarked, without entering at all on the grave spiritual issues underlying so great a subject, that if the evangelization of China could have been left in the hands of Roman and Anglican Catholics, the great part of those political troubles which have arisen out of the 'missionary question' might have been obviated. Ritual, vestments, incense, processions, lights, music,—all these things appeal to the Chinese sense of fitness and provide the only setting suitable in his mind for persons and things of primary importance." Pp. 247, 248.

For the sake of the illustrations alone this book is worth while and would be a dainty gift to hand a friend. P. L. C.

The Christian Movement in Japan. Seventh Annual Issue. E. W. Clement and Galen M. Fisher, editors. Published by the Standing Committee of Coöperating Christian Missions in Japan.

This annual is indispensable to those with an eye on the progress of God's kingdom in Japan. The editors write some of the chapters, and the other chapters are all signed by the writers. As this is the 50th anniversary of the opening of the work, a few special articles are inserted this year. A splendid general survey fills Chapter I. Then comes a chapter on the visit of the American Fleet, Notes on Moral and Religious Influences surrounding Younger Students in Japan, Progress of Christianity during Fifty Years, Christian Literature, Influence of Christianity upon Japanese Literature, Educational Situation, Evangelistic Work, etc., besides special articles on Salvation Army, Sunday Schools, Y. M. C. A., Y. P. S. C. E., Y. W. C. A., W. C. T. U., and so on. Nineteen topics are dealt with in pp. 408-490 of Appendix, and the book closes with full directories of missionaries in Japan and Korea, Christian Schools and Periodicals, Statistics.

Records of the Sixth Triennial Meeting of the Educational Association of China, held May 19-22, 1909.

If you are not progressive enough to be a *member*, you had better get this handsome volume, which contains a vast amount of pædagogic wisdom. It consists of two parts: the first occupied by papers and discussions and the second by the reports, etc., etc. The papers are on such topics as "The Relation of Christian Schools to Racial and National Movements in China,"

"Government Schools in China," "Preparation of Books," etc. One Chinese discourses on "Co-operation of Chinese and Foreign Educationists in the Work of the Association." He is a fore-runner. If Dr. D. L. Anderson (see last RECORDER) is right, this will be the last volume in the series, so hurry up and get it before the edition is exhausted.

Daybreak in Turkey, by James L. Barton, D.D., Secretary of the American Board. 294 pp. Illustrated. Price \$1.50 Gold. The Pilgrim Press, Boston and Chicago.

Everyone interested in Turkey (and who is not?) should get this book. The author, who has had charge for years of missions in Turkey and often visited the country, is well qualified to describe the old and the new in the land of the Crescent. He says the book was not written to catch the popular favour at this time of revolution in Turkey. All but the last chapter which describes the inauguration of Constitutional Government and the exile of Hamid the Damned, was ready for the press before the 24th of July, 1908. All the same, the appearance of the book is timely. Dr. Barton's 26 chapters show how the 27th chapter was possible. "Reformations never come by accident," and here he has clearly set forth the historical, religious, racial, material, and national questions which have so vital a bearing upon all Turkish matters and which now reveal the forces which have silently been at work with the denouement which made the world ring. Doubtless other rulers note with fear and trembling the fate of the two Moslem monarchs. What will be the result of the Constitution of Assemblies now meeting in all

the provinces of China? Vetoes there may be on paper, but the popular will will sooner or later sweep them all away. But China has a knack of stultifying the prophets and doing things not on the pattern of other nations—some times.

Sunrise in the Sunrise Kingdom. By John H. De Forest, D.D.

This is a revised edition of one of the deservedly popular handbooks published by the Young Peoples' Missionary Movement. The Church of Christ owes a good deal of its development in knowledge concerning the missionary problem and mission fields to works like this and Dr. Arthur Smith's "Uplift of China." There is a good deal of new material in this book; it is up to date both in matter and manner. Dr. De Forest has so long been associated in labour with and for the Japanese people that his tone in speaking of their failures could not but be one of gentle sympathy, whilst his appreciation of their successes and aspirations is enthusiastic. His outline of the degrading influences of heathendom and its baneful effect upon the life of the people is very firm and yet thoroughly courteous. His treatment of idolatry is truly Christian; he can condemn without abuse, and still be altogether convincing.

The concluding chapters of this book deal with "Forms of Mission Work," "Problems and Characteristics," and "The Outlook." These are worthy of special study, particularly in regard to the development and duty of the Japanese church. Attention should be given to the evangelistic campaigns, which in recent years have been under-

taken by the Japanese Christians. These campaigns are financed and organized by the native church, and strategic centres are visited and thoroughly worked. A parallel to the work of the "Taikyo Dendo" is badly wanted here in China. Every large Christian centre should be providing a body of interdenominational evangelistic workers working under the motto of "Chinese souls saved by the Chinese church." Missionaries should tell the story of what the Japanese are attempting and so "provoke to good works." More than a little help along very practical lines should result from a study of this little volume.

W. N. B.

Bible Maps. Atlas by the British and Foreign Bible Society, Shanghai.

This is a handsome, strongly bound set of six Scripture maps with five insets in all. These maps were originally those in the Society's Bibles, but they were revised and redrawn by an experienced cartographer, the Rev. Alex. Miller, of the C. I. M. The price, 25 cents, is as wonderful as the maps. Schools and colleges will all supply themselves with the atlas. Mr. Bondfield is to be congratulated on his enterprise.

經文彙編. Concordance of the New Testament, by Dr. C. H. Fenn. Union College of Theology, Peking. The Mandarin Union Version; the references being alphabetically arranged with indexes to radicals, strokes and standard Romanization. Presbyterian Mission Press.

How could the Chinese do so long without a Concordance? Now that they have it, they will not be long in finding

out its value, and to buy it even at one dollar and a half will be willing to pawu their best coat! Dr. Mills, of Tengchow, had one in manuscript, but Dr. Fenn's is the first to see the light. He is to be congratulated on the completion of an operose task which he sadly says in his preface "no one else seemed disposed to take up." His own time for four years (partly) and a writer's time for six years (wholly) have been invested in the 294 pages of the book; each page having five blocks of matter. The author, in an interesting English preface, discourses on the method and production of the work. Of course this is no translation of Cruden, Young, or anyone else. It is a genuine birth and not an echo, and aims at recording every *important* occurrence of every *significant* word in the Union New Testament. The author's plan may not be yours, gentle reader, but until you produce a usable practical Concordance yourself, please hold your peace; you are not qualified to judge. Dr. Fenn's book ought, in addition to many other advantages, to stimulate the study of the New Testament. He says the Old Testament Concordance is being prepared by another hand. He truly needs our prayers, for if the present work is gigantic what will the Old Testament Concordance be? The next thing the Chinese will be asking for is a Greek and Hebrew Concordance in Chinese, but we can safely leave that to the far future.

聖教會條例.

Everybody interested in church discipline would do well to write to Changsha, 信義會, Rev. J. A. O. Gotteberg, for a copy.

of these lectures. Any church will find them based on Scripture, and probably just as applicable to its, as to the author's, own communion. Besides, it is all in the plainest Mandarin.

基督傳. New Life of Christ (C. L. S.) 40 cents. From various recent sources, by D. MacGillivray.

This is meant for popular reading and should be serviceable for scholars and students. The central facts are discussed in 23 successive chapters, as the Birth, Temptation, Miracles, Prayer, Gethsemane, the Cross, the Resurrection, etc., etc. A condensed Harmony of the Gospels is appended for the use of those whom a reading of the book will lead to a desire for study of the original sources. The writer has borne in mind throughout points where other religions could profitably be compared and contrasted.

信徒之希望. Aspirations of a Christian, by Rev. G. H. C. Macgregor. Translated by J. Vale.

This a Mandarin booklet of 25 leaves, published by the West China Tract Society. An excellent book like this deserves more than a local circulation in West China, and local it will be, as few will send to Chentu from the ends of the empire. In our present disunion of Tract Societies this serious drawback must continue, unless you get other societies to print a good book simultaneously. One strong Union Society could make it possible for every section of the church to have equally easy access to all the good books published. But will it ever come?

講法畧論. The Art of Preaching Briefly Explained, by J. W. Davis, D.D., LL.D., Professor of Theology in the Presbyterian Union Theological Seminary, Nanking.

These are the excellent lectures, somewhat enlarged, which Dr. Davis delivered last year to the members of the Nanking Bible Institute. Most of the hearers were men of little training, and Dr. Davis suited his lectures to their needs. Other works on this subject are expensive; this costs only 10 cents, and every Chinese helper ought to have a copy. In fact missionaries could profitably use the booklet in classes for the training of their assistants.

由淺入深. Short Steps to Great Truths.

This is the third volume of Dr. P. F. Price's graded series of books, being a new method for teaching the Chinese characters and Christian truth at one and the same time. The present volume deals with the Books of the Bible and the Duties of Discipleship. Only 481 new characters are used. The forty lessons are consecutive to those in Vol. II. The first and second volumes contain in all 800 separate characters, thus making with Vol. III. a knowledge of 1,281 characters. Dr. Price says that after the learner finishes these three volumes he will be prepared for the Old Testament History or the Gospels. Other volumes, it is hoped, will follow these in due course so as by and by to make a series of readers similar to those in schools. The type is large, illustrations good, and the matter well chosen. Users of the first two volumes will want to get Vol. III.

New Announcements.

Bismarck: His Life and Work (Wên-li), by Rev. F. W. Leuschner.
 Westcott's Commentary on St. John's Gospel, by Rev. G. Miles, Wesleyan Mission.
 Onward, Christian Soldiers. Talks on Practical Religion (S. P. C. K.), by Rev. Wm P. Chalfant, Ichowfu.
 Expository Commentary on John's Gospel. George Hudson.
 Mongol Catechism. Robert Stephen, Jehol, via Peking, from whom copies may be had.

By Y. M. C. A.

Temptations of Students, by John R. Mott.
 Power of Jesus Christ in the Life of Students. John R. Mott.
 Achievement—O. S. Marden (abridgment.)
 Constructive Studies in the Gospel of Mark. Burton.

The Traveller's Guide. Religious Tract Society, London.

An Elementary Study of Chemistry, by Macpherson and Henderson.

A First Course in Physics, by Millikan and Gale.

These 2 books by Rev. Chang Yang-hsün.

Directory of Worship of Presbyterian Church, by C. D. Herriott.

The Fact of Christ. D. MacGillivray. (P. Carnegie Simpson's.)

W. A. Maw has been asked to translate Clarke's Outlines of Theology. Is anyone else doing this book?

We have received a copy of a book in Mandarin called 聖靈之工, by 英國女士綠慕德. Will the author please write Mr. MacGillivray, giving some particulars, e.g., publisher, price, original?

FIRST TIME.

"What a Young Boy ought to know" (Stall). Li Yung-chwen.

Rev. J. Leighton Stuart, of Nanking, has 15 lessons on "Greek for Chinese students," and hopes to go on with the work.

Life of Lord Shaftesbury. E. Morgan.

Torrey's How to Pray.

Finney's Revival Tract.

 Missionary News.

A Memorial to Mrs. A. P. Lowrie.

The illustration given in this issue of the RECORDER of the memorial tablet erected by non-Christian Chinese in honour of the late Mrs. A. P. Lowrie is of special interest as proving how wide reaching and influential are the lives of devoted Christians in China. This influence spreads far beyond the actual sphere of missionary work and brings forth its fruit in many ways beyond the actual conversion of souls and the training of Christian life. An atmosphere is created in which Christian sympathy grows and whereby many new paths are opened for the messengers of Christ.

Mrs. Lowrie was married in 1854, arrived in China in that

same year. She served with her husband in the Shanghai field of the Presbyterian Board until 1860, when she was left a widow with three children. In 1883 she returned with her missionary son and daughter to the field and resumed her missionary life in Peking. Later she accompanied her daughter, now married, to Paotingfu, which was her last Chinese home. Her beneficent and affectionate ministry was deeply appreciated by all who knew her. Her deep Christian character won the esteem of all with whom she came in contact.

Many in North China will long remember the handsome, white-haired old lady who in Peitaiho was carried on Sabbath evenings, in her chair, into

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church for worship. Her last illness came in the autumn of 1907. She was buried in the Martyrs' Cemetery in Paotingfu. No stronger testimony to the value of her life could be given than the tribute offered by the Chinese themselves to her sainted memory.

A Correction.

The Hon. Mrs. Gordon, author of "The Temples of the Orient and their Message," in correcting the description appended to the picture of the Ram and Lily (found by her in Aoyama cemetery), which appeared in our August issue, says:

As far as is known this is the only symbol of a Ram with a Lily that has been found anywhere in this form, although of course the Lily proves that some devout soul in the far past claimed it as a Christian emblem of the Lamb of God, for the figures of Rams are common enough all over High Asia.

The only other Ram so far known to exist as a Christian emblem is that now in the Residency Garden at Khartoum in the Soudan. It is inscribed in Egyptian hieroglyphs with the word Alua, i.e., Alleluia. The late General Charles Gordon found it some years ago a few miles out of Khartoum, and recognizing its probable Christian character, reverently rescued it from the masons' chisels and transferred it into his own garden. Mr. J. Ward in his recent book "Pyramids and Progress," gives a most instructive account of this and of the way in which the first Christian missionaries turned to account and impressed these stone symbols of Amen—Ra, the Hidden God of the Egyptians, into the service of the Master.

My own forthcoming book, "Messiah, Desire of All Nations," deals somewhat fully with the spiritual aspect of this Ram, as well as of the Lily and Fish emblems found alike in the Christian catacombs and in the temples of Mahayana Buddhism in Japan. The picture you have used in the RECORDER is one of some 40 illustrations gleaned from Egypt, China, Korea and Japan to illustrate the root connection of these ancient faiths.

Impressions of the Tokyo Semi-Centennial Conference.

By Rev. A. H. SMITH, D.D.

This gathering "In commemoration of the planting of Protestant Christianity in Japan," convened at the capital of the empire, continuing for four days and a half, from Tuesday a.m., October 5th, until Saturday noon, October 9th. The large hall of the Y. M. C. A. building which, with crowding, is said to seat over 1,800 Japanese, and about 1,000 without crowding, was fairly well filled at almost every session and full at a few of them. Tuesday a.m. was naturally a thanksgiving service, but aside from the devotional exercises there were six addresses scheduled, two in English and four in Japanese. In the afternoon there were two historical addresses, one by Mr. Kozaki, one of the chairmen, and the other in English by Dr. Imbrie; the latter an excellent *résumé* and outlook. Messages were received from Bp. Williams and Dr. Hepburn, two of the very earliest pioneers.

In the evening a reception was held at which the writer of these notes was asked to sum up the union and coöperative work in missions in China; the apparent impression among the auditors being that in this item at least China is far in advance of Japan. The second day was devoted in the morning to a consideration of "Conditions and Results of Christian Education," on which ten speakers had been appointed, nearly all in Japanese, but there were many departures from the printed program owing to unavoidable changes. In the afternoon eight addresses were given on

"Christian Literature," but the "Voluntary Discussion" which was to have followed, was here (and on all other occasions) cut out by the great number of papers and addresses. Very little notice was taken of the lapse of time, and most of the speakers seemed ignorant of any definite limit, and at all events freely ignored it. On that evening three important addresses were made by prominent Japanese (Messrs. Ebina, Nitobe, and Shimada) on "The Influence of Christianity on Ethical and Religious Thought and Life."

The second of these was perhaps the most criticized utterance of the whole conference, on the ground of inadequate recognition of the facts involved and the irrelevancy of parts of the discussion. Thursday was "Woman's Day," and in the morning fifteen ladies, one-third of them Japanese, were assigned parts on the topics of Evangelistic and Educational Work. In the afternoon the ladies, three of them Japanese, considered "Social Reform," the concluding paper by Miss Denton comprehensively covering "Five Decades of Woman's Work in Japan and the Advancement of Japanese Women during that Time." Yet all the topics were treated and the meeting closed on time.

In the evening of this day popular addresses were made; three by distinguished Japanese, and one by Bp. Harris on "Christianity and Social Reform." Friday was devoted in the morning to "The Pastor and the Church," under five heads, and the afternoon to "The Work of the Evangelist," with nine speakers. In the evening of that day "The Influence of Christianity on Civil and

Religious Liberty" was presented by Dr. De Forest and Hon. S. Ebaka with a closing address by Hon. K. Tomeoka on "Christianity and Eleemosynary Work." The final session on Saturday a.m. was devoted to "The Work of the Missionary in the Past and in the Future," by eight speakers. As the addresses of this meeting, like most of the others, were largely in Japanese, it is impossible to summarize here the discussion. Numerous resolutions followed, but as they were apparently neither amended nor discussed, they were probably not regarded as of capital importance.

In the afternoon a garden party was held on the grounds of a Japanese banker, Mr. Hara, at Shinagawa, which was a very delightful occasion. On Sunday afternoon a sermon was preached, and a union communion held in the Y. M. C. A. hall, which was well filled. There were said to be over six hundred communicants. This Conference was rather an inspirational than a business gathering; practical action being relegated to the various cooperating ecclesiastical bodies, some of them meeting immediately after. Four Bishops (Boutflower, Foss, McKim, and Partridge) sent a letter to the Conference announcing their inability to attend, on the ground that the form of invitation might seem to exclude "other episcopal bodies."

The Jubilee Conference marks an important stage in Protestant missions in Japan. The Japanese, we rejoice to see, are in the saddle, but they increasingly recognize the vastness of the work, and most of them no longer wish their missionary allies to withdraw.

Japan is still on several different accounts one of the world's most difficult fields, and needs our sympathies and our prayers. For its destiny is apparently inextricably linked with that of the Celestial Empire.

The Evangelistic Association: Its Origin and Progress.

Among the committees appointed by the Centenary Conference to carry out its resolutions, was one "On Evangelistic Work." Resolution 1, section (d) as passed by the Conference reads: "That the Evangelistic Committee take steps toward the establishment of an Evangelistic Association to do for those engaged in evangelistic work what the Educational and Medical Associations are doing for the more technical sides of the work. Such an association could collect, tabulate, and circulate information and arrange for occasional conferences for foreign evangelistic workers and for evangelistic campaigns and conferences."

Pursuant to the above there was organized in Shanghai on April 13th, 1909, the Evangelistic Association of China. The Executive of the Evangelistic Work Committee was continued as the Executive of the Association. They immediately began to prepare for the meeting of 1910. It was decided to promote local conferences in the various summer resorts to develop interest in and to disseminate information regarding the Association, and also to furnish the Executive Committee with suggestions regarding the time, place, and programme of the 1910 meeting.

Because the time was short, other conferences and meetings

previously arranged for the summer resorts, the missionaries busy and some failing to understand the importance and plans of the Association, only in Pei-tai-ho and Kuling were these conferences held in the interest of the Evangelistic Association.

In the Assembly Hall at Pei-tai-ho, August 13th, a preliminary meeting was held, convened by Rev. F. Brown. Plans were made for a larger public meeting on August 20th. This meeting was most intensely interesting. About fifty were present. Rev. J. Walter Lowrie was chairman and Rev. G. D. Wilder clerk.

Rev. J. H. Pyke had been asked to speak on evangelistic work in Peking. In his absence a letter was read from him telling of the remarkable results in Peking from holding revival services in the street chapels in the evenings, for non-Christians, by missionaries and Chinese Christians. Rev. F. Brown gave a most interesting account of the beginning of this sort of work in Tientsin after the Shanghai Conference of 1907. Rev. G. M. Ross, of the Canadian Presbyterian Mission of Honan, gave a graphic account of the country work in their field and of the influence of the revival. Rev. W. MacNaughton, of Manchuria, told of the results of the revivals following the year in which they occurred.

Several other speeches were made, which showed interest in the Association and its purposes, but it seemed a serious question as to whether it would be wise to create further organization than now exists. After careful consideration the conference proposed that anything that might prove necessary in the way of organization for the Evangelistic Association be done through a

committee of the provincial council rather than by a branch organization. It was voted that the relation of the Evangelistic Association to the provincial council be referred to the next meeting of the council.

Rev. J. Walter Lowrie, Rev. D. S. Murray, and Rev. Geo. D. Wilder were appointed a committee of correspondence with the Evangelistic Association until the action of the provincial council.

In Kuling there was also first the smaller meeting of about thirty, then a large public meeting, and the appointment of a committee to coöperate with the Executive Committee of the Association.

Bishop Bashford presided over the public meeting in the church. Rev. Geo. Miller gave a thought-provoking address on the need of organizing such an association. Rev. G. F. Mosher presented the plans and purposes of the association. The spirit of both these meetings was heartily in favor of the movement. Several valuable suggestions were given, and many were enrolled as members of the Association.

After conference with the committee appointed at this last meeting and the consideration of suggestions by letter from other members of the Association, the Executive Committee met in Chinkiang on September 29th and prepared a programme for the next meeting of the Association, which will be held in Hankow next year, beginning Tuesday evening, April 19th, and continuing until Sunday evening, April 24th.

Among other things the programme will include papers and discussions on the following:—Importance of Direct Evangelism, Plans and Purposes of the Association, New Testament

Principles and Methods of Evangelism; Evangelism in Schools, in Hospitals, in City and Country, by the Aid of Museums; How to foster and sustain the Evangelistic Spirit, Evangelistic Work among Women, How to conduct a Revival, Evangelistic Tracts and Literature, Selection and Training of Evangelists, and Comparative Value of Intensive and Extensive Evangelism. The entire programme will be published later.

The evenings of the convention will be devoted to an evangelistic campaign in charge of the Hankow missionaries.

The reception which the Association has received thus far makes it very evident that there is a place in the work and in the hearts of the workers for it. It is no less evident that it must be made to accomplish the maximum of results with the minimum of organization. Its relationship to the federation councils, union movements, various conferences and conventions, has yet to be worked out.

FRANK GARRETT,
Cor. Sec.

FROM OUR EXCHANGES.

India.

A HINDU CALL FOR REFORM IN INDIA.

In the midst of political and social unrest in India comes another cry from a Hindu heart for much-needed moral reform. It is quoted in the *Church Missionary Review*:

"The institution of dancing girls is a most pernicious system. It has demoralized Hindu society. Many in this town (Tinnevely) are ruined by them. They have faces of angels but hearts of devils. Our Hindu temples have become hotbeds of vice by these creatures. The temples, instead of becoming places of pure worship, have become brothels, I am a Hindu; I de-

plore the state of my religion. Nowadays we hear plenty of talk about political and other reforms. What is wanted is the greatest reform in our religious and social customs."

It is a hopeful sign that Hindus are waking up to their own need of reform, but they must learn that their only hope is in regeneration by the Spirit of God.

It is most encouraging to note the growing unanimity of opinion from Africa, India, and Japan that the missionary's duty is to *serve* and advise rather than rule; to be content with a lowly place *within* the church and not to seek to drill it by compulsion into iron-bound Western methods of 'efficiency.'

The Harvest Field for April contains a thoughtful article by the Rev. Bernard Lucas on "Christian Service for Indian Christian Graduates." Mr. Lucas lays down several principles. In India, he says, it is almost impossible to avoid comparing mission with government service, while in England it is almost impossible to understand such a comparison.

"Mission service is essentially a *temporary organisation* for the introduction of Christianity into India, and is sustained by revenue derived from abroad. Its character is due entirely to the fact that the missionary is a foreigner and is compelled by the present conditions of the work to employ a staff of Indian workers whom he has to direct and superintend."

In other words, to replace the foreign missionary by an Indian, and still retain that foreign missionary's methods, would be, Mr. Lucas thinks, to increase the difficulties and emphasise the drawbacks "from which we are at present suffering." . . . "I have come to the conclusion that in the truest interests of the work, apart from the financial reasons, it is the pastor and not the evangelist who must take the first place. . . . I have no hesitation in saying that if, as I believe, we ought not to create positions in mission service for such young men (native Christian graduates), we are bound to see that suitable positions are possible within the Indian church."—*The Chronicle of the London Missionary Society*.

Another cheering evidence of progress towards the strength of a life which realises that it is not simply a

reproduction or an echo, but that it has a racial identity all its own, is given by the completion of the union between the churches in South India connected with the American Board of Commissioners for Foreign Missions, the American Reformed Church, the United Free Church of Scotland, and the London Missionary Society. The first General Assembly of this new organisation held its meeting in the L. M. S. Davidson Street Chapel in Madras, on July 25, 26, and 27, 1908. It has adopted the title of South India United Church.

The South Seas.

The problem of the future of Christianity in the South Seas continues to be a very tangled and a very anxious one. There is a very bright side to it. The saving and renewing power of the Gospel is unmistakably manifested in the lives of many. But the process is a slow and often a disappointing one, and the suggestion that communities which are able to build their own churches and support their own pastors should be left to carry on their own Christian life seems at present an impossible one in the judgment of those who are most closely in touch with them.

The peace and good government of German rule have made for progress, and the material prosperity of the people is greater than it has ever been. There is, fortunately, a strong body of leaders in the native church, who are alive to the perils of the time, and who seek to lead their people aright. The formation of a Native Church Advisory Council in 1907 has been one of the most important steps taken in recent years as a means of training the churches in administrative responsibility, and already much useful work has been done under its leadership.

The missionary interest of the South Seas churches, and especially of the Samoans, shows no sign of diminution. In fact, if the Society were in a position to enter upon some new field of work in the South Seas and were to call for volunteers under the leadership of two or three suitable European missionaries, it would be one of the best things that could happen to the Samoan church.—*The Chronicle of the London Missionary Society*.

A few figures regarding the Presbyterian Churches of the world may interest our readers. As the result of foreign missions, the number of churches has increased in Asia and Africa, without as yet any proportionate increase in the number of members. On the Continent of Europe there are 22 churches holding the Presbyterian system, with 4,844 congregations and 841,602 members. In the United Kingdom there are 13 churches with 5,698 congregations and 1,603,385 members. In Asia, 11 churches are reported with 231 congregations and 72,468 members. In Africa, 12 churches with 398 congregations and 267,058 members. In North America, 17 churches with 18,465 congregations and 2,437,451 members. From South America 3 churches report, from the West Indies 1 and from Australasia 3, with a total among them of 847 congregations and 114,558 members. There are, however, some churches in all these lands which have not reported to the Alliance. In the 84 churches reporting, there are in all 30,523 congregations with 28,105 ministers and 5,337,324 members, who contribute in all £10,121,688.—*The Missionary Record U. F. C. S.*

Madagascar.

NEW OBSTACLES IN MADAGASCAR.

New outrages against Protestants in Madagascar are reported in the *Journal des Missions Évangéliques*, and call for our sympathy and prayer.

Direct evangelistic work in the rural parts of Madagascar is frustrated by the government. When a native evangelist is sent to an advanced post by a mission, the administrator of the province at once forbids him to undertake the work. If the mission complains to the Governor-general, the answer comes that such complaint must come from the native evangelist himself. And if the native evangelist complains, his complaint would avail nothing.

In Tananarivo a "native society for taking care of orphans" was founded in 1896, with the direct approbation of the Governor-general. A copy of its laws was in the hands of the mayor, and it received from the city of Tananarivo an annual aid of from twenty to forty dollars. The government knew its constitution and had a

complete list of its officers. One of the French missionaries was its treasurer, and its small income of \$200 was sufficient to support 15 or 20 poor native orphans every year. A short time ago the Governor-general ordered the society abandoned and the children dispersed at once. Why? Because he demands that all native societies of any kind shall be dissolved for the good of the public!

The missionaries and the faithful native Christians upon Madagascar need our sympathy and our prayer.—From the *Missionary Review of the World*.

British New Guinea and other Isles of the Sea.

HEROIC SAMOAN ENDEAVORERS.

"The Samoan Islands," says Rev. J. W. Hills, of Upolu, Samoa, "divided between Germany and America politically, are filled with ardent Christians, and these are imbued with the utmost enthusiasm for missions to other parts of the Pacific, while nowhere in the world is there a larger proportion of Christian Endeavor work."

"The missionary work in which these Endeavor Societies take an invaluable share is a marvelous one. We are now each year sending five or six couples of native evangelists to New Guinea. That immense island is now looked upon as our great field of missionary enterprise. The climate is dangerous, yet we always find eager and able recruits ready to fill all gaps. And all the work is done at little expense to the London Missionary Society. For even our students in the training-college build their own houses and cultivate their own crops for their food. In a very few years we were able to place native ministers in every village in Samoa."—*Christian Endeavor World*.

Korea.

The Seoul Y. M. C. A. has a splendidly organized educational department, with 241 students enrolled. This practical help to those who feel the handicap of ignorance, is a great help to the introduction of the great teacher and His wonderful message to men.—*The Young Men of India*.

Budapest.

CHRISTIAN WORK AMONG STUDENTS.

At a farewell meeting with a few leading churchmen, these, after hearing a statement by Mr. Mott on his experiences, pledged another 1,300 crowns towards the 4,000 crowns required for the travelling secretary. Even doubters and unbelievers are saying that all this is not the work of man but of God, and we who have been in closer touch with the movement give God the thanks for the harvest on our years of seed-sowing, and see now started a movement which will work for the moral and spiritual uplifting of Hungary's tens of thousands of students, and therefore of the whole country. Mr. Mott preached at one of our Sunday services also, and gave an inspiring address on individual Christian service, which was greatly enjoyed. He made close inquiry into our Jewish mission work, and was deeply interested in our building scheme. Before he left he said to me that he knew of no mission station of more importance or one with greater opportunities.—*The Missionary Record*.

Central America.

Why do so many missionaries go to China, Japan, India, Turkey, and Korea, and so few to Central America? Partiality for distant lands cannot explain their neglect, for Alaska is most abundantly supplied. Any excuse that Central America is already a Christian country is inconsistent, if not otherwise untenable. Mexico is a favourite field, and Mexico is far more Christian than Guatemala or Nicaragua. Only satire would call Central America Christian to-day. Its people are lapsing into paganism, even as the Haitian negroes have lapsed into African voodooism. By "people" one means the native Indian who, with those of half Indian blood, make up nearer four-fifths than three-fourths of the three million who live between Mexico and Costa Rica. The history of the church here is, broadly, its history in the Philippines and other Spanish American countries. It has neither religious nor political power of any account. If you are looking for real church ruins, go to Central America. The people, poverty-stricken and hopeless, take little interest in them.

Religious ideas are dying and with them moral ideas.

On paper much is done for education. But that is to be expected in countries with constitutions forbidding confiscation, when confiscation is regularly practiced, with constitutions that most amply protect the rights of its citizens, when execution without trial is frequent. When a dictator tells you that school attendance is compulsory, he is being polite. He knows that it is so in your country. When you examine the compulsory system more closely, you see that it is suspended indefinitely, like the constitution. By this it must not be implied that education is altogether neglected. The sons of people with any means at all are most ambitious for learning. Every capital has some form of institution which is called a university, where teaching is of the old-fashioned Spanish style. But at least eighty per cent. of Central Americans cannot read a line of print. If they could, what would they have to read? No newspaper may print anything but praise of the dictator. No literature is circulated except governmental proclamations. No knowledge of the outside world is spread. Barbarism, enervated by certain civilised forms, without barbarism's vigor, tells all in a word. Meanwhile the missionaries look past the fields thick with ignorance and unbelief, to China and India and Africa, where the missionary teaches everything from hygienic to the moral law—everything that Central America lacks.—Condensed from Frederick Palmer's article in the *Chicago Tribune*, reprinted in the *Missionary Review of the World*.

THE FRUITS OF THE GOSPEL.

The Governor of British New Guinea gives the following beautiful tribute to the work of the faithful Christian missionaries in that hard and dangerous field. He says in his annual report: "We believe that it would be safer for a white man to travel without arms from the delta of the Purari to the border of German New Guinea than to walk at night through certain quarters of many European cities. This, to a large measure, is the fruit of missionary work. The debt which the government owes the mission is by far larger than any amount of taxes which it may donate to the work."

The Church Missionary Society's Report.

This organization dates only from 1799, but holds the honor of being the world's largest society.

The actual outlay during the last twelve months was £370,593, but after using £8,539 of the Pan-Anglican thankofferings, there was still a deficit of £30,642.

The staff of European missionaries includes 414 clergy and 152 laymen, with the wives of 386 of these men; then there are 438 single ladies—making in all 1,390. The native clergy are 394 in number, and lay teachers 8,000. The number of adherents (including catechumens) is 352,920 and of communicants 99,680. During the year 22,318 baptisms took place. There were in operation 2,556 schools with 151,777 scholars. In connection with the medical work there were 3,042 beds, in which 27,697 people were treated, while 1,083,398 outpatients also received benefit.—*The Missionary Review of the World*.

Rapid Increase of Population in Japan.

The *Nouvelles de Chine*, quoted by *Katholische Missionen*, gives the following most interesting figures concerning the increase of population in Japan. The empire of the Mikado had 37,017,362 inhabitants in 1883, 39,607,254 in 1888, 41,388,313 in 1893, 43,763,855 in 1898, 46,732,807 in 1903, 48,649,583 in 1906, and probably more than 50,000,000 in 1908.

Wesleyan Foreign Missions.

At the last annual meeting it was reported that in the foreign field there had been an increase in membership of 3,751. It was noteworthy that two-thirds of this number are found in the districts of southern and western Africa. The spiritual work and educational endeavors in Ceylon have been maintained and strengthened, in spite of increasing opposition of Hindus. Among recent converts to Christ are four Buddhist priests.

The Month.

GOVERNMENTAL.

On October 14, the first day of the 9th moon, the provincial assembly in each provincial capital was formally opened. Two of the vernacular papers appeared with their front sheets printed in vermilion by way of commemoration of the auspicious occasion.

The ceremony of opening the Kiangsu Assembly in Nanking took place on the 16th instant at 9 o'clock. Viceroy Chang Jen-tsun and Governor Jui Cheng were present. Interesting speeches regarding preparation for constitutional reform were made by the Viceroy, the Governor and the principal members of the Assembly.

The Prince Regent has informed the members of the Grand Council that if they have any personal urgent memorial to present in future, they may see him in the "San Su" any time they like.

His Excellency Chang Chih-tung died October 4. The government proposes to confer on him the hereditary title of Baron of the First Class as a mark of veneration. The Prince Regent proposes to erect special temples in the provinces of Kwangtung

and Hupeh as a memorial of the good services rendered in those two provinces by the late Chang Chih-tung. When calling to pay respect to the remains of the late Grand Secretary H. I. H. Prince Ching knelt down and wept bitterly.

The Naval Commissioners, H. E. Prince Tsai Hsun and H. E. Admiral Sah reached Peking by special train from Hankow on the 26th September. The next day they had audience of His Imperial Highness the Prince Regent, giving His Highness a brief but pithy report on the state of naval affairs in the south and reporting also upon the condition of naval bases in the south and the administration of the various naval enterprises in Shanghai and Hankow. The Prince Regent urged upon them the importance of a speedy and efficient reorganization of the navy.

EDUCATION AND REFORM.

Li Chia-lu, the newly appointed Assistant President of the National Assembly, has sent a memorial to the Board of Laws on the subject of courts of justice, and in consequence of this memorial the Board has in-

structed the provincial governments to hasten the establishment of such courts. We understand that the Board of Punishments has decided to establish a Court of Justice in Peking in the first moon of next year.

The Prince Regent has urged upon the Grand Council that the essential thing in the revision of the code of laws is that the spirit of Western legislation, rather than the letter, should be observed.

It appears that a number of expectant officials in Honan are very ignorant of Chinese literature; some of them being indeed quite illiterate. The Commissioners for Constitutional Reform have telegraphed to these persons, allowing them a year in which to fit themselves for their posts, and informing them that if no improvement is shown at the end of that time they will be ordered to retire from the public service.

At the examination of returned students, held last week, two hundred and sixty students were successful in Part I, and on the 12th they presented themselves for examination in Part II, i.e., Western science.

The Board of Communications has decided to appropriate a sum of a million taels for the inauguration of the new postal arrangements next year.

H. E. Shen Chia-pen, a member of the Commission of Legal Reform, has sent in a memorial stating that the New Code has been completed, and submitting the same to the Throne for sanction. The memorial was handed over to the Legislative Council for approval.

The Board of Education and the Board of Laws, together with the Board of Domestic Affairs, drew up a joint memorial, in which are proposed compulsory education laws and a scheme of punishments for breach of the same. The memorial awaits approval.

The Prince Regent has repeatedly urged the Board of Justice to start the Kwei Wei College of Law, and the opening of the College has now been arranged to take place during this month.

The Commission of Constitutional Reform has wired in reply to the Assembly of the Kiangsu Province that in the event of the death of the parents of any member he is not to resign his office during the mourning period, but may omit attending the Assembly within one hundred days.

The Board of Justice has submitted to the Throne a programme for the second year's constitutional reform, and this programme has been handed over to the Legislative Council.

Missionary Journal.

BIRTHS.

- At Batang, 2nd August, to Mr. and Mrs. J. R. MUIR, C. I. M., a son.
 At Nanning, 30th August, to Rev. and Mrs. MARTIN L. LANDIS, C. and M. A., a son.
 At Titao, Kansu, 7th September, to Mr. and Mrs. C. F. SNYDER, C. and M. A., a son (Albert Brenneman).
 At Chikongshan, 11th September, to Mr. and Mrs. H. S. CONWAY, C. I. M., a son (Stanley Martin).
 At Yüanchow, Hunan, 17th September, to Mr. and Mrs. HEINRICH WITT, C. I. M., a son (Theodor).
 At Chinkiang, 23rd September, to Mr. and Mrs. G. MÜLLER, C. I. M., a daughter (Dorothea Anna).
 At Peking, 2nd October, to Dr. and Mrs. FRANCIS J. HALL, A. P. M., a daughter (Frances Jenks).

12th October, to Dr. and Mrs. WALLACE CRAWFORD, Can. Meth. M., a son (Leonard Wallace).

At Chinkiang, 13th October, to Mr. and Mrs. C. BEST, C. I. M., a son (Sydney Theodore).

MARRIAGES.

- At Yiyang, Hunan, 2nd October, Dr. VOLRATH VOGT and Dr. ANNA UCKERMANN, both Norw. M. S.
 At Shanghai, 8th October, Mr. B. H. ALEXANDER and Miss ELLA NORA RUHL, both C. and M. A.
 At Shanghai, 11th October, Rev. J. P. HAY and Miss BELL, U. F. Ch. Scot.
 At Shanghai, 12th October, Dr. A. P. LAYCOCK and Miss W. HINGSTON, both C. I. M.
 At Wuhu, 21st October, Mr. A. MAIR and Miss J. E. McN. MACDONALD, both C. I. M.

DEATHS.

At Nanking, 26th September, ARTHUR, oldest son of Rev. and Mrs. A. J. Bowen, M. E. M., of dysentery.
 At Chinkiang, 27th September, LUCY H. HOAG, M. E. M., of dysentery.
 At Mokanshan, 5th October, Dr. S. P. BARCHET, unconnected.
 At Tsingtau, 9th October, Miss EULA W. HENSLEY, S. B. M., of uremia.
 At Chefoo, 15th October, Mrs. D. W. CROFTS, C. I. M., of dysentery.

ARRIVALS.

23rd September, Miss E. CAJANDER (ret.) and Miss A. A. H. HEDENGREN, from Finland, both C. I. M.
 25th September, Mrs. J. H. EDGAR and two children (ret.), Mrs. T. A. P. CLINTON and child (ret.) and Misses E. L. M. WIESNER and V. M. WARD, from Australia, all C. I. M.
 26th September, Mr. A. H. SANDERS (ret.) and Mr. C. BROMBY, from Australia, both C. I. M.
 28th September, Mr. A. ORR-EWING and Dr. and Mrs. S. H. CARR and two children (ret.), from England via Siberia, Mr. and Mrs. W. S. HORNE, Misses R. MCKENZIE and M. DARROCH (ret.) and Mr. W. B. WILLISTON, from N. America, Mr. and Mrs. H. H. TAYLOR and two children (ret.), from England, all C. I. M.
 30th September, Rev. W. and Mrs. PEDERSON Mr. and Mrs. W. HILL, Miss FORDHAM, all Scan. M. to Mongols; Rev. and Mrs. LYDER KRISTENSEN and four children (ret.), Am. Luth. M., via Siberia.
 2nd October, Rev. and Mrs. B. H. PADDOCK, Rev. W. B. COLE and Prof. E. L. PAIGE, all M. E. M., and all from U. S. A.; Mr. and Mrs. N. GIST GEE and two children, Mr. and Mrs. E. PILLEY and three children, all M. E. M. S., and all returned; Misses M. E. HERRIOTT and J. RICKETTS, both A. P. M.; Miss I. A. HAWKINS, A. P. M. (South).
 4th October, Dr. J. R. and Mrs. WILKINSON and two children (ret.), Misses ANNIE WILKINSON, CHARLOTTE THOMPSON, C. HIRSELAND, M. D. ROE, and M. WATKINS, Rev. and Mrs. H. M. SMITH and two children and Dr. and Mrs. J. B. WOODS and four children (ret.), all A. P. M. (South).
 10th October, Mr. and Mrs. A. B. WILSON, C. I. M. (ret.), from England; Miss BELL (Mrs. J. P. HAY), U. F. Ch. Scot.

14th October, Miss IVA MILLER, M. D., M. E. M., from U. S. A.; Rev. F. OH INGER, M. E. M. (ret.); Rev. and Mrs. T. H. MONTGOMERY, A. P. M.

18th October, Mr. and Mrs. A. S. ANNAND, Nat. B. S. Scot.; Rev. and Mrs. W. J. DRUMMOND and two children (ret.) and Dr. R. W. DUNLAP, all A. P. M.; Mrs. M. D. LEWIS and child.

19th October, Messrs. R. ARENDT and C. GUGEL, both C. I. M., from Germany.

24th October, Misses J. M. ANDREWS and E. MCNEIL, U. F. Ch. Scot., Dr. and Mrs. W. H. DAVIDSON (ret.) and Mr. BERNARD WIGHAM (ret.), all Friends' M.

25th October, Misses OLIVE M. REA, M. D., E. J. ELDERKIN, M. A. ASSON, S. M. A. FOLKINS, Z. L. SKIGLEY, E. MARSHALL, E. SPARKING and M. R. SWANN (ret.), all Can. Meth. M.; Rev. A. and Mrs. LARSON and five children, B. & F. B. S., from Sweden, via Siberia.

26th October, Dr. J. L. and Mrs. MAXWELL (ret.) and Rev. W. E. MONTGOMERY, all E. P. M.

27th October, Rev. and Mrs. JAS. MENZIES and three children (ret.), Rev. and Mrs. J. D. MCRAE, Rev. and Mrs. H. P. S. LUTTRELL, Rev. and Mrs. R. DUNCANSON, Misses AGNES M. HALL, ANNIE M. O'NEILL and M. VERNE MCNEELY, all Can. Pres. M.

29th October, Dr. J. R. and Mrs. GODDARD; Mr. and Mrs. W. F. BEAMAN, Misses ELOISE BRAMAN, RIGTER, CRAWFORD and WITHERS, Dr. and Mrs. W. R. MORSE, Mr. and Mrs. J. A. CHERNEY, Dr. and Mrs. N. W. BROWN and daughter, Mr. and Mrs. P. R. MOORE, Mr. and Mrs. R. D. STAFFORD, all A. B. M. U.

DEPARTURES.

2nd October, Mr. and Mrs. V. L. NORDLUND and five children and Mr. G. PALMBERG, to N. America, all C. I. M.

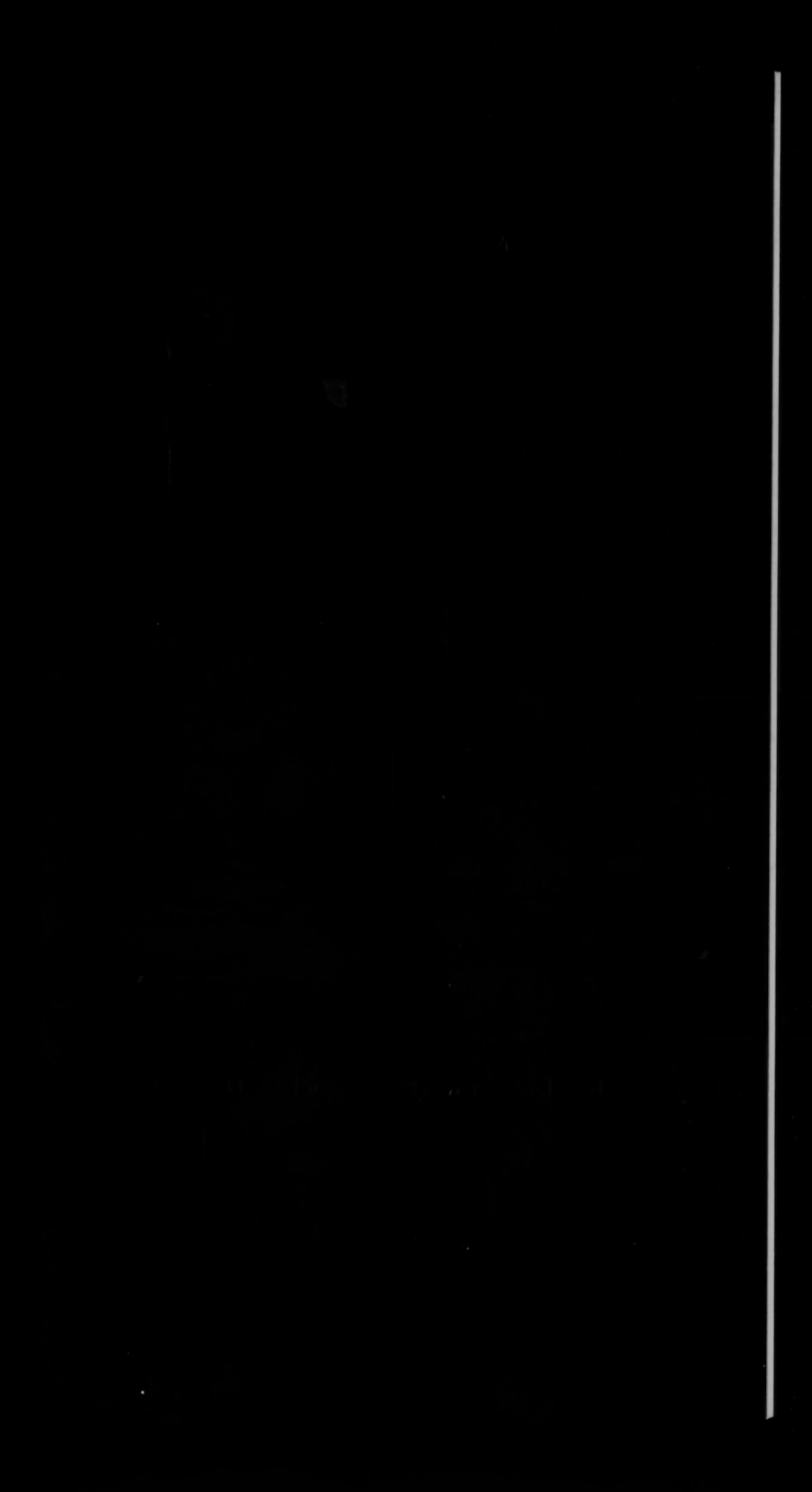
18th October, Dr. and Mrs. J. C. CARR, C. I. M., for England via Siberia.

19th October, Misses J. WATKINS and M. ROGERS, both M. E. M. (South); Miss J. N. CLARK, For. Ch. M., all for U. S. A.

Rev. J. MYRBERG, Swed. Holiness M., for Sweden, via Siberia.

30th October, Rev. P. J. SMITH and family, E. Bapt. M., for England.





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